

# MANDUKYA UPANISHAD



## Mandukya Upanishad - Mantras

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## Mantra 1

हरिः ओम् ।

ओमित्येतदक्षरमिदं सर्वं तस्योपव्याख्यानं  
भूतं भवद्भविष्यदिति सर्वमोङ्कार एव ।  
यच्चान्यत्त्रिकालातीतं तदप्योङ्कार एव ॥ १ ॥

hariḥ om |

omityetadakṣaramidaṁ sarvaṁ tasyopavyākhyānaṁ  
bhūtaṁ bhavadbhaviṣyaditi sarvamoṅkāra eva |  
yaccānyattrikālātītaṁ tadapyoṅkāra eva || 1 ||

Harih Aum. Aum, the word, is all this. A clear explanation of it is (The Following): All that is past, present and future, verily, is Aum. That which is beyond the three periods of time is also, indeed, Aum. [Mantra 1]

## Mantra 2

सर्वं ह्येतद् ब्रह्मायमात्मा ब्रह्म  
सोऽयमात्मा चतुष्पात् ॥ २ ॥

sarvaṁ hyetad brahmāyamātmā brahma  
so 'yamātmā catuṣpāt || 2 ||

All this is verily Brahman. This Atman is Brahman. This Atman has four quarters (Parts). [Mantra 2]

### Mantra 3

जागरितस्थानो बहिष्प्रज्ञः सप्ताङ्ग  
एकोनविंशतिमुखः स्थूलभुग्वैश्वानरः  
प्रथमः पादः ॥ ३ ॥

Jāgaritasthāno bahiṣprajñāḥ saptāṅga  
ekonaviṃśatimukhaḥ sthūlabhugvaiśvānaraḥ  
prathamah pādah || 3 ||

The first quarter (Pada) is Vaisvanara whose sphere of activity is the waking state, who is conscious of the external world of Objects, who has seven limbs and nineteen mouths, and who enjoys the gross objects of the world. [Mantra 3]

### Mantra 4

स्वप्नस्थानोऽन्तः प्रज्ञाः सप्ताङ्ग एकोनविंशतिमुखः  
प्रविविक्तभुक्तैजसो द्वितीयः पादः ॥ ४ ॥

svapnasthāno'ntaḥ prajñāḥ saptāṅga ekonaviṃśatimukhaḥ  
praviviktabhuktaijaso dvitīyah pādah || 4 ||

The second quarter (Pada) is Taijasa whose sphere of activity is the dream-state, who is conscious of the internal world of Objects, who has seven limbs and nineteen mouths and who enjoys the subtle Objects of the mental world. [Mantra 4]

### Mantra 5

यत्र सुप्तो न कञ्चन कामं कामयते  
न कञ्चन स्वप्नं पश्यति तत्सुषुप्तम् ।  
सुषुप्तस्थान एकीभूतः प्रज्ञानघन  
एवाऽऽनन्दमयो ह्यानन्दभुक् चेतोमुखः  
प्राज्ञस्तृतीयः पादः ॥ ५ ॥

yatra supto na kañcana kāmam kāmayate  
na kañcana svapnam paśyati tatsuṣuptam |  
suṣuptasthāna ekībhūtaḥ prajñānaghana  
evā'nandamayo hyānandabhuk cetomukhaḥ  
prājñastṛtīyaḥ pādaḥ || 5 ||

That is the state of deep-sleep wherein the sleeper does not desire any objects, nor does he see any dream. The third quarter (Pada) is the Prajna whose sphere is deep-sleep, in whom all (Experiences) become unified or undifferentiated, who is verily a homogeneous mass of Consciousness entire, who is full of bliss, who is indeed an enjoyer of bliss and who is the very gateway for the projection of consciousness into the other two Planes of Consciousness the dream and the waking. [Mantra 5]

### Mantra 6

एष सर्वेश्वरः एष सर्वज्ञ एषोऽन्तर्याम्येष योनिः  
सर्वस्य प्रभवाप्ययौ हि भूतानाम् ॥ ६ ॥

eṣa sarveśvaraḥ eṣa sarvajña eṣo'ntaryāmyeṣa yoniḥ  
sarvasya prabhavāpyayau hi bhūtānām || 6 ||

This is the lord of all, this is the knower of all, this is the inner controller, this is the source of all. And, this is that from which all things Originate and in which they finally dissolve themselves. [Mantra 6]

## Mantra 7

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतः  
प्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।  
अदृश्यमव्यवहार्यमग्राह्यमलक्षणम्  
अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं  
प्रपञ्चोपशमं शान्तं शिवमद्वैतं  
चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ 7 ॥

nāntaḥprajñam na bahiḥprajñam nobhayataḥ  
prajñam na prajñānaghanam na prajñam nāprajñam ।  
adr̥śyamavyavahāryamagrāhyamalakṣaṇam  
acintyamavyapadeśyamekātmapratyayasāraṁ  
prapañcopaśamaṁ śāntaṁ śivamadvaitaṁ  
caturthaṁ manyante sa ātmā sa vijñeyaḥ ॥ 7 ॥

It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness: it is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the self alone, negation of all phenomena, the peaceful, the auspicious and the non-dual. This is what is considered as the fourth (Turiya). This is the Atman and this is to be realised. [Mantra 7]

### Mantra 8

सोऽयमात्माध्यक्षरमोङ्कारोऽधिमात्रं पादा

मात्रा मात्राश्च पादा अकार उकारो मकार इति ॥ ८ ॥

so'yamātmādhyaṣṣaramoṅkāro'dhimātraṃ pādā

mātrā mātrāśca pādā akāra ukāro makāra iti || 8 ||

The same Atman is again Aum from the point of view of the syllables. The Aum with parts is viewed from the Stand-point of its sounds or letters. The quarters are the letters (Morae) and the letters are the quarters. The letters here are A, U and M. [Mantra 8]

### Mantra 9

जागरितस्थानो वैश्वानरोऽकारः प्रथमा

मात्राऽऽप्तेरादिमत्त्वाद्वाप्नोति ह वै

सर्वान्कामानादिश्च भवति य एवं वेद ॥ ९ ॥

jāgaritasthāno vaiśvānaro'kāraḥ prathamā

mātrā"pterādimattvādvāpnoti ha vai

sarvāṅkāmānādiśca bhavati ya evaṃ veda || 9 ||

He who is Vaisvanara having for his sphere of activity the waking-state is 'A' (ॐ), the first letter of Aum, on account of its "All pervasiveness" or on account of "being the first" these two are the common features in both. One who knows thus surely attains the fulfillment of all his desires and becomes the first or the foremost among all. [Mantra 9]



## Mantra 10

स्वप्नस्थानस्तैजस उकारो द्वितीया  
मात्रोत्कर्षादुभयत्वाद्वोत्कर्षति ह वै  
ज्ञानसन्ततिं समानश्च भवति  
नास्याब्रह्मवित्कुले भवति य एवं वेद ॥ १० ॥

svapnasthānastaijasa ukāro dvitīyā  
mātrotkarṣādubhayatvādvotkarṣati ha vai  
jñānasantatiṃ samānaśca bhavati  
nāsyābrahmavitkule bhavati ya evaṃ veda || 10 ||

He who is Taijasa, having for his sphere of activity in the dream-state, is “U”(उ) the second letter of Aum; on account of ‘Superiority’ or on account of ‘being in between the two.’ He who knows thus heightens to a superior knowledge and becomes equal to all and finds no one in his line of descendants who is not a knower of Brahman. [Mantra 10]

## Mantra 11

सुषुप्तस्थानः प्राज्ञो मकारस्तृतीया मात्रा  
मितेरपीतेर्वा मिनोति ह वा इदं सर्वमपीतिश्च  
भवति य एवं वेद ॥ ११ ॥

suṣuptasthānaḥ prājño makārastrīyā mātṛā  
miterapītervā minoti ha vā idaṃ sarvamapītiśca  
bhavati ya evaṃ veda || 11 ||

Prajna, whose sphere of activity is the deep-sleep state, is ‘M’ (म्), the third letter of Aum, because, it is both the ‘measure’ and also ‘that wherein all become one’. One who knows this identity of Prajna and ‘M’ (म्) is able to know the real nature of the things and beings, and also come to realise as being the self of all. [Mantra 11]

## Manta 12

अमात्रश्चतुर्थोऽव्यवहार्यः प्रपञ्चोपशमः

शिवोऽद्वैत एवमोङ्कार आत्मैव

संविशत्यात्मनाऽऽत्मानं य एवं वेद ॥ १२ ॥

amātraścaturtho'vyavahāryaḥ prapañcopaśamaḥ

śivo'dvaita evamoṅkāra ātmaiva

saṁviśatyātmanā'ātmānaṁ ya evaṁ veda || 12 ||

That which has no parts, the soundless, the incomprehensible, beyond all the senses, the cessation of all phenomena, all blissful and non-dual Aum, is the fourth, and verily it is the same as the Atman. He, who knows this, merges his self in the Supreme self the individual in the Total. [Mantra 12]



# **CHAPTER 1**

***29 Verses***

### 1 - K - 1

बहिष्प्रज्ञो विभुर्विश्वो ह्यन्तःप्रज्ञस्तु तैजसः ।  
घनप्रज्ञस्तथा प्राज्ञ एक एव त्रिधा स्मृतः ॥ १ ॥

bahiṣprajño vibhurviśvo hyantaḥprajñastu taijasaḥ |  
ghanaprajñastathā prājña eka eva tridhā smṛtaḥ || 1 ||

Visva, the first quarter (Pada) is he who is all pervading and who experiences the external, the gross Objects (The waker). Taijasa, the second quarter (Pada), is he who cognises the internal, the subtle bodies (The Dreamer). Prajna is he, who is a mass of consciousness. He is one alone who is thus known as three, in the three different planes of consciousness. [1 - K - 1]

### 1 - K - 2

दक्षिणाक्षिमुखे विश्वो मनस्यन्तस्तु तैजसः ।  
आकाशे च ह्रिद् प्राज्ञस्त्रिधा देहे व्यवस्थितः ॥ २ ॥

dakṣiṇākṣimukhe viśvo manasyantastu taijasaḥ |  
ākāśe ca hṛdi prājñastridhā dehe vyavasthitaḥ ||

Visva works from the right eye, Rajasa from the mind and Prajna from the heart-space. Thus, the one self is conceived as working from three headquarters as three distinct entities. [1 - K - 2]

### 1 - K - 3

विश्वो हि स्थूलभुङ्नित्यं तैजसः प्रविविक्तभुक् ।  
आनन्दभुक्तथा प्राज्ञस्त्रिधा भोगं निबोधत ॥ ३ ॥

viśvo hi sthūlabhuñnityaṁ taijasaḥ praviviktabhuk |  
ānandabhuktathā prājñastridhā bhogaṁ nibodhata || 3 ||

Know these to be the three-fold experiences; Visva always experiences the gross sense-Objects, Taijasa enjoys the subtle world of objects and Prajna the blissful. [1 - K - 3]

### 1 - K - 4

स्थूलं तर्पयते विश्वं प्रविविक्तं तु तैजसम् ।  
आनन्दश्च तथा प्राज्ञं त्रिधा तृप्तिं निबोधत ॥ ४ ॥

sthūlaṃ tarpayate viśvaṃ praviviktaṃ tu taijasam |  
ānandaśca tathā prājñaṃ tridhā tṛptiṃ nibodhata || 4 ||

The gross objects satisfy the Visva, whereas the subtle objects satisfy the Taijasa, while the bliss satisfies the Prajna. Thus the bliss is three fold. [1 - K - 4]

### 1 - K - 5

त्रिषु धामसु यद्भोज्यं भोक्ता यश्च प्रकीर्तितः ।  
वेदैतदुभयं यस्तु स भुञ्जानो न लिप्यते ॥ ५ ॥

triṣu dhāmasu yadbhojyaṃ bhoktā yaśca prakīrtitaḥ |  
vedaitadubhayaṃ yastu sa bhuñjāno na lipyate || 5 ||

One who knows both the experiencer and the experienced, just as they have been described so far, as associating with the three states of consciousness, he is not at all affected even when he is experiencing (Enjoying) the respective objects of the three states. [1 - K - 5]

### 1 - K - 6

प्रभवः सर्वभावानां सतामिति विनिश्चयः ।  
सर्वं जनयति प्राणश्चेतोऽशून्पुरुषः पृथक् ॥ ६ ॥

prabhavaḥ sarvabhāvānāṃ satāmiti viniścayaḥ |  
sarvaṃ janayati prāṇaśchetomśūnpuruṣaḥ pṛthak || 6 ||

It is well established that something can come out as an effect only from a cause that is existent (not non-existent). The Prana manifests all insentient things; the Purusa creates separately the conscious beings, the egos, in their manifold forms. [1 - K - 6]

### 1 - K - 7

विभूतिं प्रसवं त्वन्ये मन्यन्ते सृष्टिचिन्तकाः ।  
स्वप्नमायासरूपेति सृष्टिरन्यैर्विकल्पिता ॥ ७ ॥

vibhūtiṃ prasavaṃ tvanye manyante sṛṣṭicintakāḥ |  
svapnamāyāsarūpeti sṛṣṭiranyairvikalpita || 7 ||

Some creationists believe it to be the projection of the Glory of God's own super-human power, while others consider the world to be of the same nature as dream or illusion. [1 - K - 7]

### 1 - K - 8

इच्छामात्रं प्रभोः सृष्टिरिति सृष्टौ विनिश्चिताः ।  
कालात्प्रसूतिं भूतानां मन्यन्ते कालचिन्तकाः ॥ ८ ॥

icchāmātraṃ prabhoḥ sṛṣṭiriti sṛṣṭau viniścitāḥ |  
kālatprasūtiṃ bhūtānāṃ manyante kālacintakāḥ || 8 ||

The creationists attribute this manifestation to be caused by the mere will of god, while there are others who, looking upon Time as real, declare that Time is the cause for the manifestation of all things. [1 - K - 8]

### 1 - K - 9

भोगार्थं सृष्टिरित्यन्ये क्रीडार्थमिति चापरे ।  
देवस्यैष स्वाभावोऽयमाप्तकामस्य का स्पृहा ॥ ९ ॥

bhogārthaṃ sṛṣṭirityanye krīḍārthamiti cāpare |  
devasyaiṣa svābhāvo'yamāptakāmasya kā sprhā || 9 ||

Others think that the world is being created for the purpose of God's enjoyments, while still others attribute it to a mere Play of the Lord. But it is the very nature of the effulgent being, the Atman; for, what desire is possible for Him, whose desires are always in a state of perfect fulfilment? [1 - K - 9]

## 1 - K - 10

निवृत्तेः सर्वदुःखानामीशानः प्रभुरव्ययः ।

अद्वैतः सर्वभावानां देवस्तुर्यो विभुः स्मृतः ॥ १० ॥

nivṛtteḥ sarvaduḥkhānāmīśānaḥ prabhuravyayaḥ |

advaitaḥ sarvabhāvanām devasturyo vibhuḥ smṛtaḥ || 10 ||

In that which is indicated as the changeless and the Supreme Lord, there is a total cessation of all miseries. It is the One without a second among the plurality; it is known as the Turiya, the ever-Effulgent and All-pervading. [1 - K - 10]

## 1 - K - 11

कार्यकारणबद्धौ ताविष्येते विश्वतैजसौ ।

प्राज्ञः कारणबद्धस्तु द्वौ तौ तुर्ये न सिद्ध्यतः ॥ ११ ॥

kāryakāraṇabaddhau tāviṣyete viśvataiḥjasau |

prājñaḥ kāraṇabaddhastu dvau tau turye na siddhytaḥ || 11 ||

Visva and Taijasa are both conditioned by cause and effect. But Prajna is conditioned by cause alone. Both cause and effect exist not in Turiya. [1 - K - 11]

## 1 - K - 12

नाऽऽत्मानं न परंश्चैव न सत्यं नापि चानृतम् ।

प्राज्ञः किञ्चन संवेत्ति तुर्यं तत्सर्वदृक्सदा ॥ १२ ॥

nā'tmānaṁ na paraṁścaiva na satyaṁ nāpi cāṇṛtam |

prājñaḥ kiṁcana saṁveti turyaṁ tatsarvadṛksadā || 12 ||

Prajna does not know anything of the Truth or the untruth, nor does Prajna know anything of the self or of the non-self: Prajna knows nothing. But Turiya is ever, and it is always the All-knowing, the All-seeing. [1 - K - 12]

### 1 - K - 13

द्वैतस्याग्रहणं तुल्यमुभयोः प्राज्ञतुर्ययोः ।  
बीजनिद्रायुतः प्राज्ञः सा च तुर्ये न विद्यते ॥ १३ ॥

dvaitasyāgrahaṇaṁ tulyamubhayoḥ prājñaturyayoḥ |  
bījanidrāyutaḥ prājñaḥ sā ca turye na vidyate || 13 ||

The non-cognition of duality is equal in both sleep and Turiya, but the sleeper, conditioned in his sleep, is in the form of the cause: and this - The sleep or the cause (Avidya) does not exist in Turiya. [1 - K - 13]

### 1 - K - 14

स्वप्ननिद्रायुतावाद्यौ प्राज्ञस्त्वस्वप्ननिद्रया ।  
न निद्रां नैव च स्वप्नं तुर्ये पश्यन्ति निश्चिताः ॥ १४ ॥

svapnanidrāyutāvādyau prājñastvasvapnanidrayā |  
na nidrāṁ naiva ca svapnaṁ turye paśyanti niścitāḥ || 14 ||

Visva and Taijasa the former two are associated with the conditions of dream and sleep, Prajna is the state of sleep without dream. Those who have known the truth do not see either sleep or dream in Turiya. [1 - K - 14]

### 1 - K - 15

अन्यथा गृह्णतः स्वप्नो निद्रा तत्त्वमजानतः ।  
विपर्यासे तयोः क्षीणे तुरीयं पदमश्नुते ॥ १५ ॥

anyathā gr̥hṇataḥ svapno nidrā tattvamajānataḥ |  
viparyāse tayoḥ kṣīṇe turīyaṁ padamaśnute || 15 ||

Dream is the mis-apprehension of reality, while sleep is the state in which one is in a state of non-apprehension of Reality. When the erroneous knowledge in these two states disappears. Turiya is realised. [1 - K - 15]



### 1 - K - 16

अनादिमायया सुप्तो यदा जीवः प्रबुध्यते ।  
अजमनिद्रमस्वप्नमद्वैतं बुध्यते तदा ॥ १६ ॥

anādimāyayā supto yadā jīvaḥ prabudhyate |  
ajamanidramasvapnamadvaitam budhyate tadā || 16 ||

When the individual soul sleeping under the influence of the beginningless Maya is awakened, then it realises in itself the birthless, sleepless, dreamless and non-dual (Turiya). [1 - K - 16]

### 1 - K - 17

प्रपञ्चो यदि विद्येत निवर्तेत न संशयः ।  
मायामात्रमिदं द्वैतमद्वैतं परमार्थतः ॥ १७ ॥

prapañco yadi vidyeta nivarteta na saṁśayaḥ |  
māyāmātramidaṁ dvaitamadvaitam paramārthataḥ || 17 ||

If the perceived plurality were real, then it would never disappear. This duality that is cognised is a mere illusion, or Maya. Non-duality alone is the Supreme Reality. [1 - K - 17]

### 1 - K - 18

विकल्पो विनिवर्तेत कल्पितो यदि केनचित् ।  
उपदेशादयं वादो ज्ञाते द्वैतं न विद्यते ॥ १८ ॥

vikalpo vinivarteta kalpito yadi kenacit |  
upadeśādayaṁ vādo jñāte dvaitam na vidyate || 18 ||

If any one has ever imagined or projected the manifold ideas, they might disappear. This explanation is for the purpose of teaching. Duality implied in the explanation ceases to exist when the highest Truth is realised. [1 - K - 18]

## 1 - K - 19

विश्वस्यात्वविवक्षायामादिसामान्यमुत्कटम् ।

मात्रासंप्रतिपत्तौ स्यादाप्तिसामान्यमेव च ॥ १९ ॥

viśvasyātvavivakṣāyāmādisāmānyamutkaṭam |

mātrāsampratipattau syādāptisāmānyameva ca || 19 ||

When the identity of Visva and the 'A' (अ) sound is to be described, the common features between them are 'being the first' in their respective positions as well as similarity of all-pervasiveness. [1 - K - 19]

## 1 - K - 20

तैजसस्योत्वविज्ञान उत्कर्षो दृश्यते स्फुटम् ।

मात्रासंप्रतिपत्तौ स्यादुभयत्वं तथाविधम् ॥ २० ॥

taijasasyotvavijñāna utkarṣo dr̥śyate sphuṭam |

mātrāsampratipattau syādubhayatvaṁ tathāvidham || 20 ||

It is clearly seen that Taijasa is of the same nature as 'U' (उ) in Aum, the common feature being 'Superiority.' Another reason for fixing such an identity is 'being in the middle.' [1 - K - 20]

## 1 - K - 21

मकारभावे प्राज्ञस्य मानसामान्यमुत्कटम् ।

मात्रासंप्रतिपत्तौ तु लयसामान्यमेव च ॥ २१ ॥

makārabhāve prājñasya mānasāmānyamutkaṭam |

mātrāsampratipattau tu layasāmānyameva ca || 21 ||

The identity of the Prajna and 'M' (म) is upon the clear common feature, that they both are the 'measure'. The other reason for such an identity is because 'all become one' in both Prajna and 'M' (म). [1 - K - 21]

### 1 - K - 22

त्रिषु धामसु यस्तुल्यं सामान्यं वेत्ति निश्चितः ।

स पूज्यः सर्वभूतानां वन्द्यश्चैव महामुनिः ॥ २२ ॥

triṣu dhāmasu yastulyaṃ sāmānyaṃ vetti niścitaḥ |

sa pūjyaḥ sarvabhūtānāṃ vandyaścaiva mahāmuniḥ || 22 ||

He, who knows without doubt what the common features are in the three states, is worshipped and adored by all beings; and he is indeed the greatest sage. [1 - K - 22]

### 1 - K - 23

अकारो नयते विश्वमुकारश्चापि तैजसम् ।

मकारश्च पुनः प्राज्ञं नामात्रे विद्यते गतिः ॥ २३ ॥

akāro nayate viśvamukāraścāpi taijasam |

makāraśca punaḥ prājñaṃ nāmātre vidyate gatiḥ || 23 ||

The sound letter 'A' (अ) helps the meditator to attain a well-developed waking-state-personality (Visva). The meditator on 'U' (उ) attains a well-developed Taijasa (mind and intellect) and he who meditates on 'M' (म्) attains Prajna. In the 'soundless' there remains no attainment. [1 - K - 23]

### 1 - K - 24

ओंकारं पादशो विद्यात्पादा मात्रा न संशयः ।

ओंकारं पादशो ज्ञात्वा न किञ्चिदपि चिन्तयेत् ॥ २४ ॥

omkāraṃ pādaśo vidyātpādā mātṛā na saṃśayaḥ |

omkāraṃ pādaśo jñātvā na kiñcidapi cintayet || 24 ||

The Aum syllable should be known quarter by quarter. There is no doubt, indeed, that the quarters (of the self) are the same as the morae (letters of Aum). Having grasped thus the entire significances of Onkara, nothing else whatsoever should be thought of. [1 - K - 24]

### 1 - K - 25

युञ्जीत प्रणवे चेतः प्रणवो ब्रह्म निर्भयम् ।  
प्रणवे नित्ययुक्तस्य न भयं विद्यते क्वचित् ॥ २५ ॥

yuñjīta praṇave cetah praṇavo brahma nirbhayam |  
praṇave nityayuktasya na bhayaṃ vidyate kvacit || 25 ||

Soak the mind with the roar of Aum; identify the mind with the sound of Aum; Aum is Brahman the ever fearless. He who is always unified with Aum shall know no fear whatsoever. [1 - K - 25]

### 1 - K - 26

प्रणवो ह्यपरं ब्रह्म प्रणवश्च परः स्मृतः ।  
अपूर्वोऽनन्तरोऽबाह्योऽनपरः प्रणवोऽव्ययः ॥ २६ ॥

praṇavo hyaparaṃ brahma praṇavaśca paraḥ smṛtaḥ |  
apūrho'nantaro'bāhyo'naparaḥ praṇavo'vyayaḥ || 26 ||

Aum is verily the lower Brahman and it is also declared to be Supreme Brahman. Pranava is without any cause preceding it, without subsequent Manifestation, without anything inside and outside, unrelated to any effect, and changeless. [1 - K - 26]

### 1 - K - 27

सर्वस्य प्रणवो ह्यादिर्मध्यमन्तस्तथैव च ।  
एवं हि प्रणवं ज्ञात्वा व्यश्नुते तदनन्तरम् ॥ २७ ॥

sarvasya praṇavo hyādirmadhyamantastathaiva ca |  
evaṃ hi praṇavaṃ jñātvā vyaśnute tadanantaram || 27 ||

Aum is verily the beginnings, the middle and the end of all. Knowing Aum as such, verily one attains immediately to that Supreme Reality. [1 - K - 27]

### 1 - K - 28

प्रणवं हीश्वरं विद्यात्सर्वस्य हृदि संस्थितम् ।  
सर्वव्यापिनमोङ्कारं मत्वा धीरो न शोचति ॥ २८ ॥

praṇavam hīśvaram vidyātsarvasya hr̥di samsthitam |  
sarvavyāpinamom̐kāraṁ matvā dhīro na śocati || 28 ||

Know Aum to be Ishvara, the lord, ever present in the hearts of all; the man of discrimination realising Aum as All-pervading does not ever grieve. [1 - K - 28]

### 1 - K - 29

अमात्रो'नन्तमात्रश्च द्वैतस्योपशमः शिवः ।  
ओङ्कारो विदितो येन स मुनिर्नेतरो जनः ॥ २९ ॥

amātro'nantamātraśca dvaitasyopaśamaḥ śivaḥ |  
om̐kāro vidito yena sa munirnetaro janah || 29 ||

One who has known Aum, which is moraeless and of multiple morae (Meaning Aum which is soundless and of infinite sounds) and which is ever peaceful because of negation of all duality in it, is the true sage; none other. [1 - K - 29]

A decorative border resembling a scroll, with a vertical strip on the left and a horizontal strip at the top, both featuring rolled-up ends.

# **CHAPTER 2**

***38 Verses***

## 2 - K - 1

वैतथ्यं सर्वभावानां स्वप्न आहुर् मनीषिणः ।

अन्तःस्थानात् तु भावानां संवृतत्वेन हेतुना ॥ १ ॥

vaitathyaṃ sarvabhāvanāṃ svapna āhur manīṣiṇaḥ |

antaḥsthānāt tu bhāvanāṃ saṃvṛtatvena hetunā || 1 ||

The wise declare all Objects of the dream as illusory, they all being located within the body and also because of their being in a confined space. [2 - K - 1]

## 2 - K - 2

अदीर्घत्वाच्च कालस्य गत्वा देशान्नपश्यति ।

प्रतिबुद्धश्च वै सर्वस्तस्मिन्देशे न विद्यते ॥ २ ॥

adīrghatvācca kālasya gatvā deśānnapaśyati |

pratibuddhaśca vai sarvastasmindeśe na vidyate || 2 ||

On account of the shortness of time, it is not possible for the dreamer to go and see the dream Objects. Nor does the dreamer, when he wakes up, indeed find himself in all the Places seen in his dream. [2 - K - 2]

## 2 - K - 3

अभावश्च रथादीनां श्रूयते न्यायपूर्वकम् ।

वैतथ्यं तेन वै प्राप्तं स्वप्न आहुः प्रकाशितम् ॥ ३ ॥

abhāvaśca rathādīnāṃ śrūyate nyāyapūrvakam |

vaitathyaṃ tena vai prāptaṃ svapna āhuḥ prakāśitam || 3 ||

Strictly conforming to reason and logic, Sruti also declares the non-existence of the chariots, etc., perceived in his dream by the dreamer. Moreover it is said by the seers that Sruti herself declares the illusory nature of dream-experiences, and establishes the same through logic and reason. [2 - K - 3]

## 2 - K - 4

अन्तःस्थानात् भेदानां तस्माज्जागरिते स्मृतम् ।  
यथा तत्र तथा स्वप्ने संवृतत्वेन भिद्यते ॥ ४ ॥

antaḥsthānāttu bhedānāṃ tasmājjāgarite smṛtam |  
yathā tatra tathā svapne saṁvṛtatvena bhidyate || 4 ||

Different objects cognised in dream are illusory because they are being perceived to exist. For the same reason the objects seen in the waking state are also to be considered as illusory. Just as in the waking state, so also in the dream, the nature of Objects remains the same. The only difference is the limitation of space in the case of dream Objects, they being seen inside the body. [2 - K - 4]

## 2 - K - 5

स्वप्नजागरितस्थाने ह्येकमाहुर्मनीषिणः ।  
भेदानां हि समत्वेन प्रसिद्धेनैव हेतुना ॥ ५ ॥

svapnajāgaritasthāne hyekamāhurmanīṣiṇaḥ |  
bhedānāṃ hi samatvena prasiddhenaiva hetunā || 5 ||

The thoughtful persons speak of the sameness of the waking and dream states on account of the similarity of the diverse objects perceived in these two states and on the well-known grounds already described. [2 - K - 5]

## 2 - K - 6

आदावन्ते च यन्नास्ति वर्तमानेऽपि तत्तथा ।  
वितथैः सदृशाः सन्तोऽवितथा इव लक्षिताः ॥ 6 ॥

ādāvante ca yannāsti vartamāne'pi tattathā |  
vitathaiḥ sadṛśāḥ santo'avitathā iva lakṣitāḥ || 6 ||

That which is non-existent in the beginning and in the end, is necessarily so even in the present (i.e., in the middle). Those (Objects) are like illusions which are seen and yet they are regarded as though real. [2 - K - 6]



## 2 - K - 7

सप्रयोजनता तेषां स्वप्ने विप्रतिपद्यते ।

तस्मादाद्यन्तवत्त्वेन मिथ्यैव खलु ते स्मृताः ॥ ७ ॥

saprayojanatā teṣāṃ svapne vipratipadyate |

tasmādādyantavatvena mithyaiva khalu te smṛtāḥ || 7 ||

The Objects of the waking state serve no purpose in the dream state being contradicted. Therefore, these (Objects) are associated with beginning and an end. Hence these are illusion indeed. [2 - K - 7]

## 2 - K - 8

अपूर्वं स्थानिधर्मो हि यथा स्वर्गनिवासिनाम् ।

तानयं प्रेक्षते गत्वा यथैवेह सुशिक्षितः ॥ ८ ॥

apūrvam sthānidharmo hi yathā svarganivāsinām |

tānayaṃ prekṣate gatvā yathāiveha suśikṣitaḥ || 8 ||

The (Objects) perceived by the dreamer when they are of such a unique nature as not easily met within the waking-state. This uniqueness of objects undoubtedly owe their existence to the practical conditions in which the dreamer with his mind, works for the time being, as is the case of those residing in heaven. The dreamer, associating himself with the dream conditions, experiences those objects just as a well-informed person goes from one place to another and sees (the objects belonging to that place). [2 - K - 8]

## 2 - K - 9, 10

स्वप्नवृत्तावपि त्वन्तश्चेतसा कल्पितं त्वसत् ।  
बहिश्चेतो गृहीतं सद्दृष्टं वैतथ्यमेतयोः ॥ ९ ॥

svapnavṛttāvapi tvantaścetasā kalpitaṁ tvasat |  
bahiścetogrṛhītaṁ saddṛṣṭaṁ vai tathyametayoḥ || 9 ||

जाग्रद्वृत्तावपि त्वन्तश्चेतसा कल्पितं त्वसत् ।  
बहिश्चेतो गृहीतं सद्युक्तं वैतथ्यमेतयोः ॥ १० ॥

jāgradvṛttāvapi tvantaścetasā kalpitaṁ tvasat |  
bahiśceto grṛhītaṁ sadyuktaṁ vai tathyametayoḥ || 10 ||

In the dream also what is imagined by the dreamer within his mind is illusory and what is cognised by him outside in the dream appears to be real. But in truth both these are known to be unreal-Both belong to the dream. Similarly, in the waking-state also what is imagined within by the mind is considered illusory and what is experienced outside by the mind appears to be real; But both these in fact, should be rationally held to be equally unreal. [2 - K - 9, 10]

## 2 - K - 11

उभयोरपि वैतथ्यं भेदानां स्थानयोर्यदि ।  
क एतान्बुध्यते भेदान्को वै तेषां विकल्पकः ॥ ११ ॥

ubhayorapi vai tathyam bhedānāṁ sthānayoryadi |  
ka etānbudhyate bhedāṅko vai teṣāṁ vikalpakah || 11 ||

If the objects cognised in both the states of dream and waking be illusory, who cognises all these illusory objects and who indeed is the Creator of these imaginations. [2 - K - 11]

## 2 - K - 12

कल्पयत्यात्मनाऽऽत्मानमात्मा देवः स्वमायया ।  
स एव बुध्यते भेदानिति वेदान्तनिश्चयः ॥ १२ ॥

kalpayatyātmanā'atmānamātmā devaḥ svamāyayā |  
sa eva budhyate bhedāniti vedāntaniścayaḥ || 12 ||

This is the definite conclusion of the Vedantik philosophy that the Atman, the self-luminous, through the power of its own delusion (Maya) imagines in itself by itself all the Objects, and its individual experiences both in the world outside and within. It alone is the knower of the objects so created. [2 - K - 12]

## 2 - K - 13

विकरोत्यपरान्भावानन्तश्चित्ते व्यवस्थितान् ।  
नियतांश्च बहिश्चित्त एवं कल्पयते प्रभुः ॥ १३ ॥

vikarotyaparānbhāvānantaścित्ते vyavasthitān |  
niyatāṁśca bahiścitta evaṁ kalpayate prabhuḥ || 13 ||

The lord, the Atman, variously imagines the diverse mundane objects of both the outer and the inner worlds which are already existing in His mind as Vasana-s or Samskara-s or desires. In the same way the self projects, usefulness etc., in the objects by being extrovert and creates imaginations in his mind. [2 - K - 13]

## 2 - K - 14

चित्तकाला हि येऽन्तस्तु द्वयकालाश्च ये बहिः ।  
कल्पिता एव ते सर्वे विशेषो नान्यहेतुकः ॥ १४ ॥

cittakālā hi ye'ntastu dvayakālāśca ye bahiḥ |  
kalpitā eva te sarve viśeṣo nānyahetukaḥ || 14 ||

Both are mere imaginations-those that are cognised within, as long as the thought of them lasts, as well as those that are perceived by the senses which conform to two points of time. There is no other special ground for differentiating one from the other. [2 - K - 14]

## 2 - K - 15

अव्यक्ता एव येऽन्तस्तु स्फुटा एव च ये बहिः ।  
कल्पिता एव ते सर्वे विशेषस्त्विन्द्रियान्तरे ॥ १५ ॥

avyaktā eva ye'ntastu sphuṭā eva ca ye bahiḥ |  
kalpitā eva te sarve viśeṣastvindriyāntare || 15 ||

The subjective imaginations that exist only within the mind, known as the unmanifest, as well as those that exist in the outer world, in a manifest form as perceived objects, are both mere imaginations. The only difference between them is in the sense organs by means of which the outer world is seemingly cognised. [2 - K - 15]

## 2 - K - 16

जीवं कल्पयते पूर्वं वचो भावान्पृथग्विधान् ।  
बाह्यानाध्यात्मिकांश्चैव यथाविद्यस्तथास्मृतिः ॥ १६ ॥

jīvaṃ kalpayate pūrvaṃ vaco bhāvānpṛthagvidhān |  
bāhyānādhyātmikāṃścaiva yathāvidyastathāsmṛtiḥ || 16 ||

First of all the ego-centric attitude (Jiva Bhavana) is projected and then follow imaginations of the various entities both objective and subjective. As is the knowledge, so is the memory of it. [2 - K - 16]

## 2 - K - 17

अनिश्चिता यथा रज्जुरन्धकारे विकल्पिता ।

सर्पधारादिभिर्भावैस्तद्वदात्मा विकल्पितः ॥ १७ ॥

aniścitā yathā rajjurandhakāre vikalpitā |

sarpadhārādibhirbhāvaistadvadātmā vikalpitaḥ || 17 ||

As the rope whose real nature, when not known, is imagined in the dark to be a snake, a water-line, etc., so also the Atman is imagined in various ways. [2 - K - 17]

## 2 - K - 18

निश्चितायां यथा रज्ज्वां विकल्पो विनिवर्तते ।

रज्जुरेवेति चाद्वैतं तद्वदात्मविनिश्चयः ॥ १८ ॥

niścitāyāṃ yathā rajjvāṃ vikalpo vinivartate |

rajjureveti cādvaitaṃ tadvadātmaviniścayaḥ || 18 ||

When the real nature of the rope is ascertained, other illusions about it disappear and there arises the conviction that it is the one changeless rope alone; similar, is the nature of the Pure knowledge, the Atman. [2 - K - 18]

## 2 - K - 19

प्राणादिभिरनन्तैश्च भावैरैतैर्विकल्पितः ।

मायैषा तस्य देवस्य यया संमोहितः स्वयम् ॥ १९ ॥

prāṇādibhiranantaiśca bhāvairaitairvikalpitaḥ |

māyaiṣā tasya devasya yayā saṃmohitaḥ svayam || 19 ||

The Atman is imagined in innumerable varieties, as Prana (Vital force), etc. This is due to ignorance (Maya) of the self-luminous Atman, by which it gets, as it were, itself deluded. [2 - K - 19]

## 2 - K - 20

प्राण इति प्राणविदो भूतानीति च तद्विदः ।

गुणा इति गुणविदस्तत्त्वानीति च तद्विदः ॥ २० ॥

prāṇa iti prāṇavido bhūtānīti ca tadvidaḥ |

guṇā iti guṇavidastattvānīti ca tadvidaḥ || 20 ||

Those who know the Prana, call the Atman as Prana; those who know the Bhuta-s, call the Atman as Bhuta-s; and those who know the Guna-s, call the Atman as Guna-s; and those who know the Tattva-s call the Atman as Tattva-s. [2 - K - 20]

## 2 - K - 21

पादा इति पादविदो विषया इति तद्विदः ।

लोका इति लोकविदो देवा इति च तद्विदः ॥ २१ ॥

pādā iti pādavido viṣayā iti tadvidaḥ |

lokā iti lokavido devā iti ca tadvidaḥ || 21 ||

Those who are acquainted with the quarters (Pada-s) call the Atman as quarters. Those who are familiar with the sense-objects, declare that the only fundamentals in the world are the sense-objects; those familiar with the Loka-s declare the reality to be the Loka-s and those who know the Deva-s equally insist on believing that the Deva-s constitute the great Reality. [2 - K - 21]

## 2 - K - 22

वेदा इति वेदविदो यज्ञा इति च तद्विदः ।

भोक्तेति च भोक्तृविदो भोज्यमिति च तद्विदः ॥ २२ ॥

vedā iti vedavido yajñā iti ca tadvidaḥ |

bhokteti ca bhoktrvido bhojyamiti ca tadvidaḥ || 22 ||

Those knowing the Veda-s call it the Vedha-s; those who know the sacrifices, call it the sacred sacrifices; those conversant with the enjoyer, designate it as the enjoyer; and those who understand the objects of enjoyment, think it to be the objects of enjoyments. [2 - K - 22]

## 2 - K - 23

सूक्ष्म इति सूक्ष्मविदः स्थूल इति च तद्विदः ।

मूर्त इति मूर्तविदो'मूर्त इति च तद्विदः ॥ २३ ॥

sūkṣma iti sūkṣmavidaḥ sthūla iti ca tadvidaḥ |

mūrta iti mūrtavido'mūrta iti ca tadvidaḥ || 23 ||

The knowers of the subtle consider it (The Reality) as the subtle; the knowers of the gross designate it as the gross; those who worship a form call it a person with form and those who believe in the formless call it as void. [2 - K - 23]

## 2 - K - 24

काल इति कालविदो दिश इति च तद्विदः ।

वादा इति वादविदो भुवनानीति तद्विदः ॥ २४ ॥

kāla iti kālavido diśa iti ca tadvidaḥ |

vādā iti vādavido bhuvanānīti tadvidaḥ || 24 ||

Believers of time call it time; the believers of space call it Space; the alchemists and magicians call it Vada (their Science) and the knowers of the worlds call it the worlds. [2 - K - 24]



## 2 - K - 25

मन इति मनोविदो बुद्धिरिति च तद्विदः ।  
चित्तमिति चित्तविदो धर्माधर्मौ च तद्विदः ॥ २५ ॥

mana iti manovido buddhiriti ca tadvidaḥ |  
cittamiti cittavido dharmādharmau ca tadvidaḥ || 25 ||

The believers of the mind call the mind as the Reality while the believers of intellect call the intellect as the Reality. (Similarly) the believers of the Citta (mind-stuff) call Citta to be the Reality and the believers of the righteousness (Dharma and Adharma) call this to be the Reality. [2 - K - 25]

## 2 - K - 26

पञ्चविंशक इत्येके षड्विंश इति चापरे ।  
एकत्रिंशक इत्याहुरनन्त इति चापरे ॥ २६ ॥

pañcaviṃśaka ityeke ṣaḍviśa iti cāpare |  
ekatriṃśaka ityāhurananta iti cāpare || 26 ||

Some say that the reality consists of twenty-five categories; to others it is twenty-six; to some others it is thirty-one and there are yet some others who consider it to be infinite in number. [2 - K - 26]



## 2 - K - 27

लोकाँल्लोकविदः प्राहुराश्रमा इति तद्विदः ।  
स्त्रीपुंनपुंसकं लैङ्गाः परापरमथापरे ॥ २७ ॥

lokāṁllokavidaḥ prāhurāśramā iti tadvidaḥ |  
strīpuṁnapuṁsakam laingāḥ parāparamathāpare || 27 ||

Those who know only how to please others i.e., the Laukika-s, call it (the Reality) to be the “Act of pleasing the world”; those who recognise the Asrama-s, and faithfully follow the rules of those Asrama-s, consider it (the Reality) to be the Asrama-s, to the Grammarians, it (the Reality) is but the male, and the female and the neuter genders; and some others consider Brahman to be manifest or unmanifest (Para and Aparā). [2 - K - 27]

## 2 - K - 28

सृष्टिरिति सृष्टिविदो लय इति च तद्विदः ।  
स्थितिरिति स्थितिविदः सर्वे चेह तु सर्वदा ॥ २८ ॥

sṛṣṭirīti sṛṣṭivido laya iti ca tadvidaḥ |  
sthitirīti sthitividaḥ sarve ceha tu sarvadā || 28 ||

The creationists call it (the Reality) reaction, those who believe in dissolution describe it as dissolution, and believe in sustenance believe it to be sustenance. In fact, all these ideas are nothing but imaginations in Atman. [2 - K - 28]

## 2 - K - 29

यं भावं दर्शयेद्यस्य तं भावं स तु पश्यति ।  
तं चावति स भूत्वासौ तद्ग्रहः समुपैति तम् ॥ २९ ॥

yaṁ bhāvaṁ darśayeddyasya taṁ bhāvaṁ sa tu paśyati |  
taṁ cāvati sa bhūtvāsau tadgrahaḥ samupaiti tam || 29 ||

The seeker recognises only that idea which is presented to him by his Master. The Atman assumes the form of what is recognised and thus protects the enquirer. Possessed by that exclusive idea, he comes to realise it as the only sole Truth. [2 - K - 29]

## 2 - K - 30

एतैरेषोऽपृथग्भावैः पृथगेवेति लक्षितः ।  
एवं यो वेद तत्त्वेन कल्पयेत्सोऽविशङ्कितः ॥ ३० ॥

etaireṣo'pṛthagbhāvaiḥ pṛthageveti lakṣitaḥ |  
evaṁ yo veda tattvena kalpayetso'viśaṅkitaḥ || 30 ||

The self, though not separate from all these, appears as it were separate and distinct. One, who truly realises this, alone can interpret the meaning of the Veda-s without any hesitation or doubt. [2 - K - 30]

## 2 - K - 31

स्वप्नमाये यथा दृष्टं गन्धर्वनगरं यथा ।  
तथा विश्वमिदं दृष्टं वेदान्तेषु विचक्षणैः ॥ ३१ ॥

svapnamāye yathā dṛṣṭaṁ gandharvanagaraṁ yathā |  
tathā viśvamideṁ dṛṣṭaṁ vedānteṣu vicakṣaṇaiḥ || 31 ||

Just as the dream and magic are seen to be illusions, or as “the palace city of the fairy Morgan” is imagined in the sky; in the same manner, this whole Universe is viewed (As an illusion) by the experienced Vedantin-s. [2 - K - 31]

## 2 - K - 32

न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः ।  
न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥ ३२ ॥

na nirodho na cotpattirna baddho na ca sādhaḥ |  
na mumukṣurna vai mukta ityeṣā paramārthatā || 32 ||

There is neither dissolution, nor birth; neither anyone in bondage, nor any aspirant for wisdom; neither can there be anyone who hankers after liberation, nor any liberated as such. This alone is the Supreme Truth. [2 - K - 32]

## 2 - K - 33

भावैरसद्भिरेवायमद्वयेन च कल्पितः ।  
भावा अप्यद्वयेनैव तस्मादद्वयता शिवा ॥ ३३ ॥

bhāvairasadbhirevāyamadvayena ca kalpitaḥ |  
bhāvā apyadvayenaiva tasmāadvayatā śivā || 33 ||

This Atman is imagined both as the unreal Objects that are perceived and also as the Non-dual. The perceived objects are also imagined in the Non-duality itself. Therefore Non-duality is the (highest) auspiciousness. [2 - K - 33]

## 2 - K - 34

नाऽऽत्मभावेन नानेदं न स्वेनापि कथंचन ।  
न पृथङ्नापृथक्किंचिद् इति तत्त्वविदो विदुः ॥ ३४ ॥

nā"tmabhāvena nānedam na svenāpi kathamcana |  
na pṛthannāpṛthakkiṁcid iti tattvavidō viduḥ || 34 ||

This manifold plurality does not exist as identified with the Atman. Nor can it remain ever independently of itself. It is neither separate from Brahman. Nor is the plurality non-separate from it. So say they realised wise-men of the Upanishad-s. [2 - K - 34]

## 2 - K - 35

वीतरागभयक्रोधैर्मुनिभिर्वेदपारगैः ।

निर्विकल्पो ह्ययं दृष्टः प्रपञ्चोपशमोऽद्वयः ॥ ३५ ॥

vītarāgabhayakrodhairmunibhirvedapāragaiḥ |

nirvikalpo hyayaṃ dr̥ṣṭaḥ prapañcopaśamo'dvayaḥ || 35 ||

By the great seers of old, who are without attachment, fear and anger, who are deeply read, and well established in the truths of the Upanisad-s, this Self has been verily realised as totally devoid of all imaginations and also that it is free from the illusions of the manifold world and that it is Eternally non-dual. [2 - K - 35]

## 2 - K - 36

तस्मादेवं विदित्वैनम् अद्वैते योजयेत्स्मृतिम् ।

अद्वैतं समनुप्राप्य जडवल्लोकमाचरेत् ॥ ३६ ॥

tasmādevaṃ veditvainaṃ advaite yojayetsmṛtim |

advaitaṃ samanuprāpya jaḍavallokaṃ ācāret || 36 ||

Therefore, having realised this Atman to be of such a nature, identify your mind with it (non-duality). Having realised fully the Non-dual Reality, thereafter move about in life as an inert, insentient thing! [2 - K - 36]

## 2 - K - 37

निःस्तुतिर्निर्ममस्कारो निःस्वधाकार एव च ।

चलाचलनिकेतश्च यतिर्यादृच्छिको भवेत् ॥ ३७ ॥

niḥstutirnirnamaskāro niḥsvadhākāra eva ca |

calācalaniketaśca yatiryādṛcchiko bhavet || 37 ||

The sage of self-restraint should be above all praise and salutation, every prescribed rites... Religious or otherwise. He should have the Atman as his only support for his body and he must depend upon mere chances for his physical needs. [2 - K - 37]

तत्त्वमाध्यात्मिकं दृष्ट्वा तत्त्वं दृष्ट्वा तु बाह्यतः ।  
तत्त्वोभूतस्तदारामः तत्त्वादप्रच्युतो भवेत् ॥ ३८ ॥

tattvamādhyaत्मikaṃ dṛṣṭvā tattvaṃ dṛṣṭvā tu bāhyataḥ |  
tattvībhūtaṣṭadārāmaḥ tattvādapracyuto bhavet || 38 ||

Having known the truth, internally within the body as well as the same truth externally in the outer world, he becomes one with the Reality; and thereafter derives his pleasures from it and never does he deviate from Truth. [2 - K - 38]



# **CHAPTER 3**

***48 Verses***

### 3 - K - 1

उपासनाश्रितो धर्मो जाते ब्रह्मणि वर्तते ।

प्रागुत्पत्तेरजं सर्वं तेनासौ कृपणः स्मृतः ॥ १ ॥

upāsanāśrito dharmo jāte brahmaṇi vartate |

prāgutpatterajaṁ sarvaṁ tenāsau kṛpaṇaḥ smṛtaḥ || 1 ||

The individual ego taking to the Path of Devotion (Upasana) imagines itself to be related to the manifest Brahman, who is supposed by it as having Manifested Himself. Such an ego is said to be of narrow intellect because it thinks that before Creation, all was of the nature of the unborn Reality. [3 - K - 1]

### 3 - K - 2

अतो वक्ष्याम्यकार्पण्यमजाति समतां गतम् ।

यथा न जायते किञ्चित् जायमानं समन्ततः ॥ २ ॥

ato vakṣyāmyakārpaṇyamajāti samatāṁ gatam |

yathā na jāyate kiṁcit jāyamānaṁ samantataḥ || 2 ||

Therefore, I shall now describe to you (that Brahman) which is free from limitations, unborn, and homogeneous; and from which nothing is in reality born, though it appears to have manifested in endless forms everywhere. [3 - K - 2]

### 3 - K - 3

आत्मा ह्याकाशवज्जीवैर्घटाकाशैरिवोदितः ।

घटादिवच्च संघातैर्जातावेतन्निदर्शनम् ॥ ३ ॥

ātmā hyākāśavajjīvairghaṭākāśairivoditaḥ |

ghaṭādivacca saṁghātaiṛjātāvetannidarśanam || 3 ||

The Akasa-like Atman manifesting in the form of the separative egos may be compared with the pot-space. Again as pot-space is said to be produced from the total-space, so gross forms are said to be created from the Reality. This is the illustration for the manifested world. [3 - K - 3]

### 3 - K - 4

घटादिषु प्रलीनेषु घटाकाशादयो यथा ।

आकाशे संप्रलीयन्ते तद्वज्जीवा इहात्मनि ॥ ४ ॥

ghaṭādiṣu pralīneṣu ghaṭākāśādayo yathā |

ākāśe saṁpralīyante tadvajjīvā ihātmani || 4 ||

Just as when the pots are broken, the pot-space, etc., gets merged with the Supreme Akasa, similarly, the separate egos (Also merge) in this Atman. [3 - K - 4]

### 3 - K - 5

यथैकस्मिन्घटाकाशे रजोधूमादिभिर्युते ।

न सर्वे संप्रयुज्यन्ते तद्वज्जीवाः सुखादिभिः ॥ ५ ॥

yathaikasmiṁghaṭākāśe rajodhūmādibhiryute |

na sarve saṁprayujyante tadvajjīvāḥ sukhāदिभिः || 5 ||

Just as by soiling one pot-space with smoke or dirt, we do not soil all pot-spaces in the Universe. So too happiness and sorrow in one bosom are not the happiness and sorrow in all the bosoms i.e., the mental experience of one is not the experience of all. [3 - K - 5]



### 3 - K - 6

रूपकार्यसमाख्याश्च भिद्यन्ते तत्र तत्र वै ।  
आकाशस्य न भेदोऽस्ति तद्वज्जीवेषु निर्णयः ॥ ६ ॥

rūpakāryasamākhyāśca bhidyante tatra tatra vai |  
ākāśasya na bhedo'sti tadvajjīveṣunirṇayaḥ || 6 ||

In form, function and name though there can be difference here and there, yet there is no difference at all in space which is One without a second. So also is the definite conclusion with regard to the Jiva-s. [3 - K - 6]

### 3 - K - 7

नाऽऽकाशस्य घटाकाशो विकारावयवौ यथा ।  
नैवाऽऽत्मनः सदा जीवो विकारावयवौ तथा ॥ ७ ॥

nā''kāśasya ghaṭākāśo vikāravayavau yathā |  
naivā''tmanah sadā jīvo vikāravayavau tathā || 7 ||

The space in a pot is neither an evolved effect nor a part of the All-pervading space; so too the individualised ego (Jiva) is neither evolved from nor is a part of the Spirit i.e., the Supreme Self. [3 - K - 7]

### 3 - K - 8

यथा भवति बालानां गगनं मलिनं मलैः ।  
तथा भवत्यबुद्धानामात्माऽपि मलिनो मलैः ॥ ८ ॥

yathā bhavati bālānāṃ gaganam malinaṃ malaiḥ |  
tathā bhavatyabuddhānāmātmā'pi malino malaiḥ || 8 ||

Just as the sky appears to the ignorant Children to be soiled by dirt, similarly the Atman also is regarded by the ignorant as tainted by impurities. [3 - K - 8]

### 3 - K - 9

मरणे संभवे चैव गत्यागमनयोर् अपि ।  
स्थितौ सर्वशरीरेषु आकाशेनाविलक्षणः ॥ ९ ॥

maraṇe saṁbhave caiva gatyāgamanayor api |  
sthitau sarvaśarīreṣu ākāśenāvilakṣaṇaḥ || 9 ||

The Atman presiding, as it is, in all bodies in its seeming processes of birth, death (or transmigratory roaming's) and existence, is in no sense different from the pot-space. [3 - K - 9]

### 3 - K - 10

संघाताः स्वप्नवत्सर्वे आत्ममायाविसर्जिताः ।  
आधिक्ये सर्वसाम्ये वा नोपपत्तिर्हि विद्यते ॥ १० ॥

saṁghātāḥ svapnavatsarve ātmamāyāvisarjitāḥ |  
ādhikye sarvasāmye vā nopapattirhi vidyate || 10 ||

All assemblages (Sanghatah) Such as body, mind and intellect are produced as a result of ignorance (Maya) that veils the Self. No rational argument can be given to establish their whether they be equal or superior to one another. [3 - K - 10]

### 3 - K - 11

रसादयो हि ये कोशा व्याख्यातास्तैत्तिरीयके ।  
तेषामात्मा परो जीवः खं यथा संप्रकाशितः ॥ ११ ॥

rasādayo hi ye kośā vyākhyātāstaittirīyake |  
teṣāmātmā paro jīvaḥ khaṁ yathā saṁprakāśitaḥ || 11 ||

The individual Jiva which is nothing other than the Non-dual Supreme Brahman is the Self (Soul) of the five sheaths such as the physical, the mental, etc., which have been exhaustively described in the Taittiriya Upanishad. That the Supreme is like the total space has already been described by us. [3 - K - 11]

### 3 - K - 12

द्वयोर्द्वयोर्मधुज्ञाने परं ब्रह्म प्रकाशितम् ।

पृथिव्यामुदरे चैव यथाकाशः प्रकाशितः ॥ १२ ॥

dvayordvayormadhujñāne param brahma prakāśitam |

prthivyāmudare caiva yathākāśaḥ prakāśitaḥ || 12 ||

The discriptions of pairs, as that of the space i.e., Akasa which is in the earth as also in the stomach, though referred to separately, Applies equally to the Supreme Brahman described in the Madhu Brahmana (A chapter of Brihadaranyaka Upanishad), as being both Adhyatma and Adhidaiva (i.e., individual and total). [3 - K - 12]

### 3 - K - 13

जीवात्मनोरनन्यत्वमभेदेन प्रशस्यते ।

नानात्वं निन्द्यते यच्च तदेवं हि समञ्जसम् ॥ १३ ॥

jīvātmanorananyatvamabhedena praśasyate |

nānātvam nindyate yacca tadevaṁ hi samañjasam || 13 ||

Since the identity of the (Jiva) and the Self (Atman) among themselves has been praised and the multiplicity is severely condemned in the Scriptures, Non-duality alone is the rational and the correct. [3 - K - 13]

### 3 - K - 14

जीवात्मनोः पृथक्त्वं यत् प्रागुत्पत्तेः प्रकीर्तितम् ।  
भविष्यद्वृत्त्या गौणं तन्मुख्यत्वं हि न युज्यते ॥ १४ ॥

jīvātmanoh prthaktvaṃ yat prāgutpatteḥ prakīrtitam |  
bhaviṣyadvṛtyā gauṇaṃ tanmukhyatvaṃ hi na yujyate || 14 ||

The Separativeness of the Jiva and the Atman which has been declared in the earlier ritualistic portion of the Veda, before the Upanishadik text dealing with the Creation of the Universe accurs, can only be figurative because this portion is a description anticipating what is to follow. This statement regarding a dualistic concept can never have any literal meaning.  
[3 - K - 14]

### 3 - K - 15

मृल्लोहविस्फुलिङ्गाद्यैः सृष्टिर्या चोदितान्यथा ।  
उपायः सोऽवताराय नास्ति भेदः कथंचन ॥ १५ ॥

mṛllohavisphulingādyaiḥ sṛṣṭiryā coditānyathā |  
upāyaḥ so'vatārāya nāsti bhedaḥ kathamcana || 15 ||

The Scriptural statements illustrated by the examples of earth, iron, sparks, etc., regarding the idea of the world created or otherwise - Can serve ultimately the purpose of explaining only the unity of the individual Self with the Universal-Self. In fact multiplicity does not exist at all.  
[3 - K - 15]

### 3 - K - 16

आश्रमास्त्रिविधा हीनमध्यमोत्कृष्टदृष्टयः ।  
उपासनोपदिष्टेयं तदर्थमनुकम्पया ॥ १६ ॥

āśramāstrividhā hīnamadhyamotkrṣṭadrṣṭayaḥ |  
upāsanopadiṣṭeyaṃ tadarthamanukampayā || 16 ||

On the basis of different degrees of intellectual capabilities such as the lower, the middle and the higher, life itself can be divided into three stages. The Scripture, out of compassion and consideration, has taught this method of worship or discipline for the benefit of those who are not yet enlightened.[3 - K - 16]

### 3 - K - 17

स्वसिद्धान्तव्यवस्थासु द्वैतिनो निश्चिता दृढम् ।  
परस्परं विरुध्यन्ते तैरयं न विरुध्यते ॥ १७ ॥

svasiddhāntavyavasthāsu dvaitino niścitā dṛḍham |  
parasparam virudhyante tairayaṃ na virudhyate || 17 ||

The dualists cling fast to the conclusions (As Truth) arrival at by their own enquiries. So they among themselves contradict one another whereas (The Advaitin-s) have no conflict with them. [3 - K - 17]

### 3 - K - 18

अद्वैतं परमार्थो हि द्वैतं तदभेद उच्यते ।

तेषाम् उभयथा द्वैतं तेनायं न विरुद्ध्यते ॥ १८ ॥

advaitam paramārtho hi dvaitam tadbheda ucyate |

teṣām ubhayathā dvaitam tenāyam na viruddhyate || 18 ||

Non-duality is indeed the ultimate Reality; duality is its effect. The dualists perceive duality both in the Absolute and in the Phenomenon. Therefore, the non-dualism is a philosophy that does not conflict with the dualist position. [3 - K - 18]

### 3 - K - 19

मायया भिद्यते ह्येतन्नान्यथाऽजं कथञ्चन ।

तत्त्वतो भिद्यमाने हि मर्त्यताममृतं व्रजेत् ॥ १९ ॥

māyayā bhidyate hyetannānyathā'jaṁ kathañcana |

tattvato bhidyamāne hi martyatāmamṛtaṁ vrajet || 19 ||

This changeless non-dual Brahman, in fact unborn, appears to undergo modification only on account of illusion of Maya and not de facto. For, if this change were real, the immortal Brahman would become mortal. [3 - K - 19]

### 3 - K - 20

अजातस्यैव भावस्य जातिमिच्छन्ति वादिनः ।

अजातो ह्यमृतो भावो मर्त्यतां कथमेष्यति ॥ २० ॥

ajātasyaiva bhāvasya jātimicchanti vādinaḥ |

ajāto hyamṛto bhāvo martyatām kathameṣyati || 20 ||

The dualists contend that the ever unborn and the eternally changeless Atman is born (i.e., undergoes a change). How could a (positive) entity which is itself changeless and immortal become mortal? [3 - K - 20]

### 3 - K - 21

न भवत्यमृतं मर्त्यं न मर्त्यममृतं तथा ।  
प्रकृतेरन्यथाभावो न कथंचिद्भविष्यति ॥ २१ ॥

na bhavatyamṛtaṁ martyaṁ na martyamamṛtaṁ tathā |  
prakṛteranyathābhāvo na kathamcidbhaviṣyati || 21 ||

The immortal cannot become mortal nor can the mortal become immortal. It is never possible for anything to change itself in its essential nature and yet remain the same. [3 - K - 21]

### 3 - K - 22

स्वभावेनामृतो यस्य भावो गच्छति मर्त्यताम् ।  
कृतकेनामृतस्तस्य कथं स्थास्यति निश्चलः ॥ २२ ॥

svabhāvenāmṛto yasya bhāvo gacchati martyatām |  
kṛtakenāmṛtastasya katham sthāsyati niścalaḥ || 22 ||

How can he, who believes that the essential Immortal entity becomes mortal, maintain at once that the Immortal after a modification retains its own essential nature of Immutability? [3 - K - 22]

### 3 - K - 23

भूततोऽभूततो वापि सृज्यमाने समा श्रुतिः ।  
निश्चितं युक्तियुक्तं च यत्तद्भवति नेतरत् ॥ २३ ॥

bhūtato'bhūtato vāpi sṛjyamāne samā śrutiḥ |  
niścitaṁ yuktiyuktaṁ ca yattadbhavati netarat || 23 ||

Both the views that the Creation is real and that it is unreal have been equally emphasised in the Sruti. That which is supported by the Sruti declarations and corroborated by reason alone is (the acceptable Truth) and not otherwise. [3 - K - 23]



### 3 - K - 24

नेह नानेति चाऽऽम्नायादिन्द्रोमायाभिरित्यपि ।  
अजायमानो बहुधा मायया जायते तु सः ॥ २४ ॥

neha nāneti cā"mnāyādindromāyābhirityapi |  
ajāyamāno bahudhā māyayā jāyate tu saḥ || 24 ||

Through such scriptural Passages as “There is no multiplicity in this,” “Indra through Maya, etc.,” We know that the Atman though unborn, appears verily to have become many only through Maya. [3 - K - 24]

### 3 - K - 25

संभूतेरपवादाच्च संभवः प्रतिषिध्यते ।  
को न्वेनं जनयेदिति कारणं प्रतिषिध्यते ॥ २५ ॥

saṁbhūterapavādācca saṁbhavaḥ pratiṣidhyate |  
ko nvenam janayediti kāraṇam pratiṣidhyate || 25 ||

Again by the negation of the Creation (Sambhuti), the Creation is refuted, Causality in Atman is denied again by such a statement as, “Who can cause it to pass into birth?” [3 - K - 25]

### 3 - K - 26

स एष नेति नेतीति व्याख्यातं निहनुते यतः ।  
सर्वमग्राह्यभावेन हेतुनाजं प्रकाशते ॥ २६ ॥

sa eṣa neti netīti vyākhyātaṁ nihnute yataḥ |  
sarvamagrāhyabhāvena hetunājam prakāśate || 26 ||

On Account of the incomprehensibility of the Atman, Scripture negates in such Passages as, “it is not this, not this,” - All dualistic ideas that have been described as the Means for the attainment of the Atman. Therefore, birthless (or the unborn), Atman alone exists not the duality. [3 - K - 26]



### 3 - K - 27

सतो हि मायया जन्म युज्यते न तु तत्त्वतः ।  
तत्त्वतो जायते यस्य जातं तस्य हि जायते ॥ २७ ॥

sato hi māyayā janma yujyate na tu tattvataḥ |  
tattvato jāyate yasya jātaṁ tasya hi jāyate || 27 ||

That which is ever existent appears to pass into birth through delusion alone; it is not true from the stand-point of Reality. Those who believe that this passing into birth is real, assert in fact that what is born, alone is born again, ad infinitum. [3 - K - 27]

### 3 - K - 28

असतो मायया जन्म तत्त्वतो नैव युज्यते ।  
वन्ध्यापुत्रो न तत्त्वेन मायया वाऽपि जायते ॥ २८ ॥

asato māyayā janma tattvato naiva yujyate |  
vandhyāputro na tattvena māyayā vā'pi jāyate || 28 ||

The Unreal cannot be born either really or through delusion. For, the son of a barren-woman is neither born de facto nor through delusion (Maya). [3 - K - 28]

### 3 - K - 29

यथा स्वप्ने द्वयाभासं स्पन्दते मायया मनः ।  
तथा जाग्रद्द्वयाभासं स्पन्दते मायया मनः ॥ २९ ॥

yathā svapne dvayābhāsaṁ spandate māyayā manaḥ |  
tathā jāgraddvayābhāsaṁ spandate māyayā manaḥ || 29 ||

As in dream, the mind vibrates through Maya (delusion) revealing the appearances of duality, so also in the waking state, the mind projecting through Maya causes the appearance of the world of multiple Objects. [3 - K - 29]

### 3 - K - 30

अद्वयं च द्वयाभासं मनः स्वप्ने न संशयः ।

अद्वयं च द्वयाभासं तथा जाग्रन्न संशयः ॥ ३० ॥

advayaṃ ca dvayābhāsaṃ manaḥ svapne na saṃśayaḥ |

advayaṃ ca dvayābhāsaṃ tathā jāgranna saṃśayaḥ || 30 ||

There is no doubt that the non-dual mind itself appears shattered into the plurality of the dream. Likewise, Reality which is non-dual, appears as the multiple world in the waking-state also. [3 - K - 30]

### 3 - K - 31

मनोदृश्यमिदं द्वैतं यत्किञ्चित्सचराचरम् ।

मनसो ह्यमनीभावे द्वैतं नैवोपलभ्यते ॥ ३१ ॥

manodṛśyamidaṃ dvaitaṃ yatkiñcitsacarācaram |

manaso hyamanībhāve dvaitaṃ naivopalabhyate || 31 ||

Whatever that is perceived in this world-movable or immovable, is nothing but the perceptions of the mind-is nothing but the mind. For, plurality is not perceived when the mind is transcended. [3 - K - 31]

### 3 - K - 32

आत्मसत्यानुबोधेन न संकल्पयते यदा ।

अमनस्तां तदा याति ग्राह्याभावे तदग्रहम् ॥ ३२ ॥

ātmāsatyānubodhena na saṃkalpayate yadā |

amanastāṃ tadā yāti grāhyābhāve tadagraham || 32 ||

When (the mind) does not bring forth any more of these imaginations because of the knowledge of Truth, which is Atman (pure Consciousness), then it ceases to be mind, and that (mind) becomes free from the idea of cognition for want of Objects-of-cognition. [3 - K - 32]

### 3 - K - 33

अकल्पमजं ज्ञानं ज्ञेयाभिन्नं प्रचक्षते ।

ब्रह्मज्ञेयमजं नित्यमजेनाजं विबुध्यते ॥ ३३ ॥

akalpamajaṃ jñānaṃ jñeyābhinnaṃ pracakṣate |

brahmajñeyamajaṃ nityamajenājaṃ vibudhyate || 33 ||

The knowledge which is unborn and free from all imaginations is always inseparable from the knowledge (Brahman). The immutable and the birthless Brahman is the sole object of knowledge. And the birthless (Self) is known only by the birthless (Knowledge) say (the wise) [3 - K - 33]

### 3 - K - 34

निगृहीतस्य मनसो निर्विकल्पस्य धीमतः ।

प्रचारः स तु विज्ञेयः सुषुप्तेऽन्यो न तत्समः ॥ ३४ ॥

nigṛhītasya manaso nirvikalpasya dhīmataḥ |

pracāraḥ sa tu vijñeyaḥ suṣupte'nyo na tatsamaḥ || 34 ||

The behaviour of the mind that is under perfect control-which is free from all imaginations (Sankalpa) and which is brought about with discrimination should be known. The condition of the mind in deep-sleep-state is altogether of another sort and it is not like that (of a peacefully controlled mind). [3 - K - 34]

### 3 - K - 35

लीयते हि सुषुप्ते तन्निगृहीतं न लीयते ।  
तदेव निर्भयं ब्रह्म ज्ञानलोकं समन्ततः ॥ ३५ ॥

līyate hi suṣupte tannigrhītaṃ na līyate |  
tadeva nirbhayaṃ brahma jñānalokaṃ samantataḥ || 35 ||

In the deep-sleep-state. The mind is only withdrawn or drowned in ignorance but in the case of Vedantik discipline, it is not so (withdrawn). That very mind becomes the fearless Brahman, possessed of the light of knowledge all around. [3 - K - 35]

### 3 - K - 36

अजमनिन्द्रमस्वप्नमनामकमरूपकम् ।  
सकृद्विभातं सर्वज्ञं नोपचारः कथंचन ॥ ३६ ॥

ajamanindramasvapnamanāmakamarūpakam |  
sakṛdvibhātaṃ sarvajñaṃ nopacāraḥ kathaṃcana || 36 ||

The Brahman is birthless, sleepless, dreamless, and without name and form, ever effulgent, omniscient. Nothing has to be ritualistically done in any way at the altars of Brahman. [3 - K - 36]

### 3 - K - 37

सर्वाभिलापविगतः सर्वचिन्तासमुत्थितः ।  
सुप्रशान्तः सकृज्ज्योतिः समाधिरचलोऽभयः ॥ ३७ ॥

sarvābhilāpavigataḥ sarvacintāsamutthitaḥ |  
supraśāntaḥ sakṛjjyotiḥ samādhiracalo'bhayaḥ || 37 ||

This self is beyond all expressions or words, beyond all acts of the mind. It is all-peace, ever effulgent, free from activity and fear. It is attainable through concentrated intellect. [3 - K - 37]

### 3 - K - 38

ग्रहो न तत्र नोत्सर्गश्चिन्ता यत्र न विद्यते ।  
आत्मसंस्थं तदा ज्ञानमजाति समतां गतम् ॥ ३८ ॥

graho na tatra notsargaścintā yatra na vidyate |  
ātmasaṁsthaṁ tadā jñānamajāti samatāṁ gatam || 38 ||

There, in the Self, which is the final fulfilment of actions of the mind, there is neither any perception nor any self-projection into ideas. Established in the Self, the Jnana reaches the state of immutability and homogeneity. [3 - K - 38]

### 3 - K - 39

अस्पर्शयोगो वै नाम दुर्दर्शः सर्वयोगिभिः ।  
योगिनो बिभ्यति ह्यस्मादभये भयदर्शिनः ॥ ३९ ॥

asparśayogo vai nāma durdarśaḥ sarvayogibhiḥ |  
yogino bibhyati hyasmādabhaye bhayadarśinaḥ || 39 ||

This Yoga, called the Touch-of-the-untouch, is hard to be attained by all seekers. Yogin-s are afraid of this path, for they feel frightened in That-where alone one can experience the true state of fearlessness! [3 - K - 39]

### 3 - K - 40

मनसो निग्रहायत्तमभयं सर्वयोगिना(णा)म् ।  
दुःखक्षयः प्रबोधश्चाप्यक्षया शान्तिरेव च ॥ ४० ॥

manaso nigrahāyattamabhayaṁ sarvayoginā(ṇā)m |  
duḥkhakṣayaḥ prabodhaścāpyakṣayā śāntireva ca || 40 ||

Yogi-s who do not follow the path of knowledge as declared in this Karika depend upon the control of their mind for fearlessness and destruction of misery, and also the knowledge of the Self and eternal peace. [3 - K - 40]

### 3 - K - 41

उत्सेक उदधेर्यद्वत्कुशाग्रेणैकबिन्दुना ।

मनसो निग्रहस्तद्वद्भवेदपरिखेदतः ॥ ४१ ॥

utseka udadheryadvatkuśāgreṇaikabindunā |

manaso nigrahastadvadbhavedaparikhedataḥ || 41 ||

The mind can be brought under control only by relentless effort like that which is required to empty the ocean drop by drop with the help of the front tip of a Kusa-grass-blade.[3 - K - 41]

### 3 - K - 42

उपायेन निगृहणीयाद्विक्षिप्तं कामभोगयोः ।

सुप्रसन्नं लये चैव यथा कामो लयस्तथा ॥ ४२ ॥

upāyena nigrhṇīyādvikṣiptaṁ kāmabhogayoḥ |

suprasannaṁ laye caiva yathā kāmo layastathā || 42 ||

A mind distracted with desires and enjoyments as well as mind enjoying the pleasure of “Complete Oblivision” (Laya) should be brought under perfect discipline by awakening it through proper channels. For, the “state of trance” or “Oblivision” (Laya) is as harmful as agitations of desires. [3 - K - 42]

### 3 - K - 43

दुःखं सर्वमनुस्मृत्य कामभोगान्निवर्तयेत् ।

अजं सर्वमनुस्मृत्य जातं नैव तु पश्यति ॥ ४३ ॥

duḥkhaṁ sarvamanusmṛtya kāmabhogānnivartayet |

ajaṁ sarvamanusmṛtya jātaṁ naiva tu paśyati || 43 ||

Turn the mind back from the enjoyment of pleasures in the growing conviction that the sense-objects are ever riddled with misery. The created duality will not intrude upon our perception if we consistently reflect upon the Brahman, which is unborn (changeless). [3 - K - 43]

### 3 - K - 44

लये संबोधयेच्चित्तं विक्षिप्तं शमयेत्पुनः ।

सकषायं विजानीयात्समप्राप्तं न चालयेत् ॥ ४४ ॥

laye saṁbodhayeccittaṁ vikṣiptaṁ śamayetpunah |

sakaṣāyaṁ vijānīyātsamaprāptaṁ na cālayet || 44 ||

In the state of this oblivion we should again awaken the mind; when agitated we should pacify it; in between we should understand that the mind is full of desires-yet-unmanifested but full of potency. If the mind has reached the state of perfect equilibrium then do not disturb it again. [3 - K - 44]

### 3 - K - 45

नाऽऽस्वादयेत्सुखं तत्र निःसङ्गः प्रज्ञया भवेत् ।

निश्चलं निश्चरच्चित्तमेकीकुर्यात्प्रयत्नतः ॥ ४५ ॥

nā"svādayetsukhaṁ tatra niḥsaṅgaḥ prajñayā bhavet |

niścalaṁ niścaraccittamekīkuryātprayatnataḥ || 45 ||

Mind should not be allowed to enjoy the Bliss that is eked out of the condition of Samadhi. It should be freed from attachment to such happiness through a steady exercise of discrimination. If the mind once having attained the state of equanimity, seeks to rush out into the external objects, then it should be unified with the Self again with self-effort. [3 - K - 45]



### 3 - K - 46

यदा न लीयते चित्तं न च विक्षिप्यते पुनः ।  
अनिङ्गनमनाभासं निष्पन्नं ब्रह्म तत्तदा ॥ ४६ ॥

yadā na līyate cittam na ca vikṣipyate punaḥ |  
anīṅganamanābhāsaṃ niṣpannam brahma tattadā || 46 ||

Stripped off its states of trance and its state of desire-agitations, that is to say, when the mind becomes quiet and does no more raise apparitions of thoughts, then it verily becomes Brahman. [3 - K - 46]

### 3 - K - 47

स्वस्थं शान्तं सनिर्वाणमकथ्यं सुखमुत्तमम् ।  
अजमजेन ज्ञेयेन सर्वज्ञं परिचक्षते ॥ ४७ ॥

svastham śāntam sanirvāṇamakathyaṃ sukhamuttamam |  
ajamajena jñeyena sarvajñaṃ paricakṣate || 47 ||

This highest bliss is based upon the rediscovery of the Self. It is peace identical with liberation, indescribable and unborn. It is further described as the Omniscient Brahman for it is one with the unborn Self which is the object of the Knowledge-Absolute. [3 - K - 47]

### 3 - K - 48

न कश्चिज्जायते जीवः संभवोऽस्य न विद्यते ।  
एतत्तदुत्तमं सत्यं यत्र किञ्चिन्न जायते ॥ ४८ ॥

na kaścijjāyate jīvaḥ sambhavo'sya na vidyate |  
etattaduttamaṃ satyaṃ yatra kiṁcinna jāyate || 48 ||

No Jiva-the ego-centric separative creatures is ever born. There does not exist any cause (Which can produce them as its effect.) This (brahman) is that highest Truth where nothing is ever born. [3 - K - 48]



A decorative border resembling a scroll, with a vertical strip on the left and a horizontal strip at the top, both featuring rolled-up ends.

# **CHAPTER 4**

***100 Verses***

#### 4 - K - 1

ज्ञानेनाऽऽकाशकल्पेन धर्मान्यो गगनोपमान् ।

ज्ञेयाभिन्नेन संबुद्धस्तं वन्दे द्विपदां वरम् ॥ १ ॥

jñānenā"kāśakalpena dharmānyo gaganopamān |

jñeyābhinnena sambuddhastam vande dvipadām varam || 1 ||

I bow to that One, who is best among men, who has fully realised the nature of individual selves resembling sky, by means of His knowledge which is like space and non-differentiated from the objects-of-knowledge. [4 - K - 1]

#### 4 - K - 2

अस्पर्शयोगो वै नाम सर्वसत्त्वसुखो हितः ।

अविवादोऽविरुद्धश्च देशितस्तं नमाम्यहम् ॥ २ ॥

asparśayogo vai nāma sarvasattvasukho hitaḥ |

avivādo'viruddhaśca deśitastam namāmyaham || 2 ||

I salute that Yoga of Detachment which is called Asparsha, (lit. no touch i.e., having no relationship with anything, at any time), which is taught (through scriptures), which promotes the happiness of all, which is conducive to the well-being of all, which is beyond all disputes and which is at once free from strife and contradiction. [4 - K - 2]

#### 4 - K - 3

भूतस्य जातिमिच्छन्ति वादिनः केचिदेव हि ।  
अभूतस्यापरे धीरा विवदन्तः परस्परम् ॥ ३ ॥

bhūtasya jātimicchanti vādinaḥ kecideva hi |  
abhūtasypare dhīrā vivadantaḥ parasparam || 3 ||

Quarrelling among themselves some disputants postulate that an already existing entity undergoes an evolutionary change, while others, wise in themselves, maintain that evolution proceeds from a non-existing entity. [4 - K - 3]

#### 4 - K - 4

भूतं न जायते किञ्चिदभूतं नैव जायते ।  
विवदन्तो द्वया ह्येवमजातिं ख्यापयन्ति ते ॥ ४ ॥

bhūtaṁ na jāyate kiṁcidabhūtaṁ naiva jāyate |  
vivadanto dvayā hyevamajātiṁ khyāpayanti te || 4 ||

The Pre-existent cannot ever again pass into birth, nor can anything non-existent ever come to existence again. Thus, disputing among themselves, they, in fact, unconsciously proclaim the Advaita view and support the absence of birth i.e., Absolute Non-creation Theory. [4 - K - 4]

#### 4 - K - 5

ख्याप्यमानामजातिं तैरनुमोदामहे वयम् ।  
विवदामो न तैः सार्धमविवादं निबोधत ॥ ५ ॥

khyāpyamānāmajātiṁ tairanumodāmahe vayam |  
vivadāmo na taiḥ sārdhamavivādaṁ nibodhata || 5 ||

We approve the Non-creation (Ajati) Theory declared in effect by these dualists. We do not quarrel with them. Now hear from us (O! Dear One's, what is the Ultimate Reality) which is free from all contradictions and disputations. [4 - K - 5]

#### 4 - K - 6

अजातस्यैव धर्मस्य जातिमिच्छन्ति वादिनः ।  
अजातो ह्यमृतो धर्मो मर्त्यतां कथमेष्यति ॥ ६ ॥

ajātasyaiva dharmasya jātimicchanti vādinah |  
ajāto hyamṛto dharmo martyatām kathameṣyati || 6 ||

The dualists who are ever disputing among themselves contend that the ever unborn-meaning the changeless entity-the Atman undergoes a change. How can an entity which is changeless and immortal in itself Partake the nature of the mortal? [4 - K - 6]

#### 4 - K - 7

न भवत्यमृतं मर्त्यं न मर्त्यममृतं तथा ।  
प्रकृतेरन्यथाभावो न कथंचिद्भविष्यति ॥ ७ ॥

na bhavatyamṛtaṁ martyaṁ na martyamamṛtaṁ tathā |  
prakṛteranyathābhāvo na kathamcidbhaviṣyati || 7 ||

The immortal cannot become mortal nor can the mortal ever become immortal. It is never possible for a thing to change itself in its essential nature and yet remain the same. [4 - K - 7]

#### 4 - K - 8

स्वभावेनामृतो यस्य धर्मो गच्छति मर्त्यताम् ।  
कृतकेनामृतस् तस्य कथंस्थास्यति निश्चलः ॥ ८ ॥

svabhāvenāmṛto yasya dharmo gacchati martyatām |  
kṛtakenāmṛtas tasya kathamsthāsyati niścalaḥ || 8 ||

How can he who believes that the essential immortal entity becomes mortal, maintain at once that the immortal after modification retains its own essential nature of Immutability? [4 - K - 8]

#### 4 - K - 9

सांसिद्धिकी स्वाभाविकी सहजा अकृता च या ।  
प्रकृतिः सेति विज्ञेया स्वभावं न जहाति या ॥ ९ ॥

sāṃsiddhikī svābhāvikī sahajā akṛtā ca yā |  
prakṛtiḥ seti vijñeyā svabhāvaṃ na jahāti yā || 9 ||

We understand by the term Prakirti or the inherent nature of things that which, when acquired, becomes completely a part and parcel of things; that which is the very characteristic quality in them, that which is inborn or innate; that which is not artificial. And nothing leaves its own nature. [4 - K - 9]

#### 4 - K - 10

जरामरणनिर्मुक्ताः सर्वे धर्माः स्वभावतः ।  
जरामरणमिच्छन्तश्च्यवन्ते तन्मनीषया ॥ १० ॥

jarāmarāṇanirmuktāḥ sarve dharmāḥ svabhāvataḥ |  
jarāmarāṇamicchantāścyavante tanmanīṣayā || 10 ||

All ego-centric entities are, by their very nature, free from senility and death. They merely imagine that they are subject to these changes and, thus, by their very thoughts, they appear to deviate from their very nature. [4 - K - 10]

#### 4 - K - 11

कारणं यस्य वै कार्यं कारणं तस्य जायते ।

जायमानं कथमजं भिन्नं नित्यं कथं च तत् ॥ ११ ॥

kāraṇaṃ yasya vai kāryaṃ kāraṇaṃ tasya jāyate |

jāyamānaṃ kathamajaṃ bhinnaṃ nityaṃ kathaṃ ca tat || 11 ||

The disputants according to whom the cause itself is the effect, maintain that the cause indeed is born as the effect. How is it possible for the cause to be unborn (changeless) if it be born as the effect? How again can the cause be eternal if it is subjected to modifications time and again? [4 - K - 11]

#### 4 - K - 12

कारणाद्यद्यनन्यत्वमतः कार्यमजं यदि ।

जायमानाद्धि वै कार्यात्कारणं ते कथं ध्रुवम् ॥ १२ ॥

kāraṇādyadyananyatvamataḥ kāryamajaṃ yadi |

jāyamānāddhi vai kāryātkāraṇaṃ te kathaṃ dhruvam || 12 ||

If, as you say, the cause is identical with the effect, then the effect must also be eternal and unborn. Further, how can the cause be permanent or eternal if it be not different from (or identical with) the effect which is born. [4 - K - 12]

#### 4 - K - 13

अजाद्वै जायते यस्य दृष्टान्तस्तस्य नास्ति वै ।

जाताच्च जायमानस्य न व्यवस्था प्रसज्यते ॥ १३ ॥

ajādvai jāyate yasya dr̥ṣṭāntastasya nāsti vai |

jātācca jāyāmānasya na vyavasthā prasajyate || 13 ||

There is certainly no illustration possible in life to give in support of the belief that the effect is born out of an unborn cause. Again if it be said that the effect is produced from a cause which itself is born, then it will lead to a logical fallacy: regress ad infinitum (Anavastha Dosa). [4 - K - 13]

#### 4 - K - 14

हेतोरादिः फलं येषामादिर्हेतुः फलस्य च ।

हेतोः फलस्य चानादिः कथं तैरुपवर्ण्यते ॥ १४ ॥

hetorādiḥ phalaṃ yeṣāmādirhetuḥ phalasya ca |

hetoḥ phalasya cānādiḥ katham tairupavarṇyate || 14 ||

How can they who assert that the effect is the cause of the cause and the cause is the cause of the effect maintain the Beginninglessness of both the cause and effect? [4 - K - 14]

#### 4 - K - 15

हेतोरादिः फलं येषामादिर्हेतुः फलस्य च ।

तथा जन्म भवेत्तेषां पुत्राज्जन्म पितुर्यथा ॥ १५ ॥

hetorādiḥ phalaṃ yeṣāmādirhetuḥ phalasya ca |

tathā janma bhavetteṣāṃ putrājjanma pituryathā || 15 ||

Those who maintain that the effect is the cause of the cause and the cause is the cause of the effect describe, in fact, the evolution as though the birth of the father comes from the son. [4 - K - 15]

#### 4 - K - 16

संभवे हेतुफलयोरेषितव्यः क्रमस्त्वया ।  
युगपत्संभवे यस्मादसंबन्धो विषाणवत् ॥ १६ ॥

saṁbhave hetuphalayoreṣitavyaḥ kramastvayā |  
yugapatsaṁbhave yasmādasambandho viṣāṇavat || 16 ||

In case there is a possibility of the cause and effects, you should find out their sequence. If the origin is said to be simultaneous, these cannot be mutually related like the two horns of an animal. [4 - K - 16]

#### 4 - K - 17

फलादुत्पद्यमानस्सन्न ते हेतुः प्रसिध्यति ।  
अप्रसिद्धः कथं हेतुः फलमुत्पादयिष्यति ॥ १७ ॥

phalādutpadyamānassanna te hetuḥ prasidhyati |  
aprasiddhaḥ katham hetuḥ phalamutpādayiṣyati || 17 ||

Cause cannot be established if it be produced from the effect. How can your cause which is itself not established give birth to the effect? [4 - K - 17]

#### 4 - K - 18

यदि हेतोः फलात्सिद्धिः फलसिद्धिश्च हेतुतः ।  
कतरत्पूर्वनिष्पन्नं यस्य सिद्धिरपेक्षया ॥ १८ ॥

yadi hetoḥ phalātsiddhiḥ phalasiddhiśca hetutaḥ |  
kataratpūrvaniṣpannam yasya siddhirapekṣayā || 18 ||

If the cause is produced from the effect and the effect is again produced from the cause, which one (of the two) is born first and upon which of them the birth (of the other) depends? [4 - K - 18]



#### 4 - K - 19

अशक्तिरपरिज्ञानं क्रमकोपोऽथ वा पुनः ।  
एवं हि सर्वथा बुद्धैः अजातिः परिदीपिता ॥ १९ ॥

aśaktiraparijñānaṃ kramakopo'tha vā punaḥ |  
evaṃ hi sarvathā buddhaiḥ ajātiḥ paridīpitā || 19 ||

The 'Inability-to-reply,' the 'ignorance-about-the-matter' and again the 'impossibility of establishing the order of succession' of cause and effect, thus clearly lead the wise, in every way, to stick to their theory of Absolute Non-creation (Ajati). [4 - K - 19]

#### 4 - K - 20

बीजाङ्कुराख्यो दृष्टान्तः सदा साध्यसमो हि स ।  
न हि साध्यसमो हेतुः सिद्धौ साध्यस्य युज्यते ॥ २० ॥

bījāṅkurākhyo dr̥ṣṭāntaḥ sadā sādhyasamo hi sa |  
na hi sādhyasamo hetuḥ siddhau sādhyasya yujyate || 20 ||

The illustration of the seed and seedling is itself a matter which, indeed, is yet to be proved. That (illustration) alone which is itself-to-be-proved cannot be used for establishing a proposition-to-be-proved. [4 - K - 20]

#### 4 - K - 21

पूर्वापरापरिज्ञानम् अजातेः परिदीपकम् ।  
जायमानाद्धि वै धर्मात् कथं पूर्वं न गृह्यते ॥ २१ ॥

pūrvāparāpariñānam ajāteḥ paridīpakam |  
jāyamānāddhi vai dharmāt katham pūrvam na gṛhyate || 21 ||

The inability to show antecedence or the subsequence of the cause and effect clearly proves the absence of evolution or creation. If the effect-ego-centric-entity-has really been produced from a cause, then why this inability in you to point out definitely the antecedent of the cause? [4 - K - 21]

#### 4 - K - 22

स्वतो वा परतो वाऽपि न किञ्चिद्वस्तु जायते ।  
सदसत्सदसद्वाऽपि न किञ्चिद्वस्तु जायते ॥ २२ ॥

svato vā parato vā'pi na kiñcidvastu jāyate |  
sadasatsadasadvā'pi na kiñcidvastu jāyate || 22 ||

Nothing is ever born either of itself or of another or of both. Nothing at all is ever born whether it be being or non-being or both-being and non-being. [4 - K - 22]

#### 4 - K - 23

हेतुर्न जायतेऽनादेः फलं चापि स्वभावतः ।  
आदिर्न विद्यते यस्य तस्य ह्यादिर्न विद्यते ॥ २३ ॥

heturna jāyate'nādeḥ phalaṃ cāpi svabhāvataḥ |  
ādirna vidyate yasya tasya hyādirna vidyate || 23 ||

The Cause cannot be produced from an effect which is beginningless, nor also is the effect born out of itself. That which is without a beginning is necessarily free from birth. [4 - K - 23]

#### 4 - K - 24

प्रज्ञप्तेः सनिमित्तत्वमन्यथा द्वयनाशतः ।  
संक्लेशस्योपलब्धेश्च परतन्त्रास्तित्वा मता ॥ २४ ॥

prajñapteḥ sanimittatvamanyathā dvayanāśataḥ |  
saṃkleśasyopalabdheśca paratantrāstitā matā || 24 ||

Subjective knowledge must have an objective cause: Otherwise both must be Non-existent. For this reason as well as that of the experience of pain the existence of external Objects accepted by the Dvaitin-s must be admitted. [4 - K - 24]

#### 4 - K - 25

प्रज्ञप्तेः सनिमित्तत्वमिष्यते युक्तिदर्शनात् ।  
निमित्तस्यानिमित्तत्वम् इष्यते भूतदर्शनात् ॥ २५ ॥

prajñapteh sanimittatvamiṣyate yuktidarśanāt |  
nimittasyānimittatvam iṣyate bhūtadarśanāt || 25 ||

So far as empirical reason (Yukti Darsana) goes, the fact of plurality is to be accepted. But, from the stand-point of the Absolutist Theory (Bhuta Darsana) Pluralistic world, with all its variety and relation, is illusory. [4 - K - 25]

#### 4 - K - 26

चित्तं न संस्पृशत्यर्थं नार्थाभासं तथैव च ।  
अभूतो हि यतश्चार्थो नार्थाभासस्ततः पृथक् ॥ २६ ॥

cittaṃ na saṃsprśatyartham nārthābhāsaṃ tathaiva ca |  
abhūto hi yataścārtho nārthābhāsaṃ tataḥ pṛthak || 26 ||

The mind does not contact objects of the external world nor are the ideas which appear as external Objects any delusory reflection upon the mind. We say so because objects are non-existent, and the ideas, which appear as objects in the outer world, are not in any sense separate from the mind. [4 - K - 26]

#### 4 - K - 27

निमित्तं न सदा चित्तं संस्पृशत्यध्वसु त्रिषु ।  
अनिमित्तो विपर्यासः कथं तस्य भविष्यति ॥ २७ ॥

nimittaṃ na sadā cittaṃ saṃsprśatyadhvasu triṣu |  
animitto viparyāsaḥ katham tasya bhaviṣyati || 27 ||

The mind does not ever touch or enter into a causal relationship with any external object in any of the three periods of time. How can the mind be ever subject to delusion, as there is no cause (External object) for any such mental mischief. [4 - K - 27]

#### 4 - K - 28

तस्मान्न जायते चित्तं चित्तदृश्यं न जायते ।

तस्य पश्यन्ति ये जातिं खे वै पश्यन्ति ते पदम् ॥ २८ ॥

tasmāna jāyate cittam cittadr̥śyam na jāyate |

tasya paśyanti ye jātiṁ khe vai paśyanti te padam || 28 ||

There was ever born-neither the mind nor the Objects perceived by the mind. Those who perceive such births may as well try to perceive (or try to discover) the footprints of the birds in the sky!! [4 - K - 28]

#### 4 - K - 29

अजातं जायते यस्मात् अजातिः प्रकृतिस्ततः ।

प्रकृतेरन्यथाभावो न कथंचिद्भविष्यति ॥ २९ ॥

ajātaṁ jāyate yasmāt ajātiḥ prakṛtistataḥ |

prakṛteranyathābhāvo na kathamcidbhaviṣyati || 29 ||

In the opinion of the disputants, That which is unborn, is born. The very nature of That is to be ever unborn. It is never possible for a thing to be ever other than what it is. [4 - K - 29]

#### 4 - K - 30

अनादेरन्तवत्त्वं च संसारस्य न सेत्स्यति ।

अनन्तता चाऽऽदिमतो मोक्षस्य न भविष्यति ॥ ३० ॥

anāderantavattvaṁ ca saṁsārasya na setsyati |

anantatā cā"dimato mokṣasya na bhaviṣyati || 30 ||

If the world is admitted to be Beginningless-as the disputants insist-then it cannot be non-eternal. Moksha or liberation cannot have a beginning and be eternal, too. [4 - K - 30]

#### 4 - K - 31

आदावन्ते च यन्नास्ति वर्तमानेऽपि तत्तथा ।

वितथैः सदृशाः सन्तोऽवितथा इव लक्षिताः ॥ ३१ ॥

ādāvante ca yannāsti vartamāne'pi tattathā |

vitathaiḥ sadṛśāḥ santo'vitathā iva lakṣitāḥ || 31 ||

That which is non-existent in the beginning and in the end, is necessarily Non-existent in the intermediary stage also. The Objects we see are illusions, still they are regarded as if real. [4 - K - 31]

#### 4 - K - 32

सप्रयोजनता तेषां स्वप्ने विप्रतिपद्यते ।

तस्मादाद्यन्तवत्त्वेन मिथ्यैव खलु ते स्मृताः ॥ ३२ ॥

saprayojanatā teṣāṃ svapne vipratipadyate |

tasmādādyantavattvena mithyaiva khalu te smṛtāḥ || 32 ||

The argument that they, the objects of the waking state, serve some purpose is contradicted in the dream. Therefore, they are undoubtedly accepted to be illusory (by the discriminate) on account of their having a beginning and an end. [4 - K - 32]

#### 4 - K - 33

सर्वे धर्मा मृषा स्वप्ने कायस्यान्तनिदर्शनात् ।

संवृत्तेऽस्मिन्प्रदेशे वै भूतानां दर्शनं कुतः ॥ ३३ ॥

sarve dharmā mṛṣā svapne kāyasyāntanidarśanāt |

saṁvṛtte'sminpradeśe vai bhūtānāṃ darśanam kutah || 33 ||

All objects cognised in the dreams are unreal because they are seen within the body. How is it possible to really perceive those things that are seen to exist, within this limited space? [4 - K - 33]

#### 4 - K - 34

न युक्तं दर्शनं गत्वा कालस्यानियमाद्गतौ ।  
प्रतिबुद्धश्च वै सर्वस्तस्मिन्देशे न विद्यते ॥ ३४ ॥

na yuktaṃ darśanaṃ gatvā kālasyānīyamādgatau |  
pratibuddhaśca vai sarvastasmindeśe na vidyate || 34 ||

It is not possible for the dreamer to go, to have the experiences of the dream objects on account of the limited time involved in such journeys. Again, on waking up the dreamer does not find himself in the place where he dreamt himself to be. [4 - K - 34]

#### 4 - K - 35

मित्राद्यैः सह संमन्त्र्य संबुद्धौ न प्रपद्यते ।  
गृहीतं चापि यत्किञ्चित् प्रतिबुद्धो न पश्यति ॥ ३५ ॥

mitrādyaiḥ saha saṃmantrya saṃbuddhau na prapadyate |  
grhītaṃ cāpi yatkiñcit pratibuddho na paśyati || 35 ||

The dreamer on being awakened realises the illusory nature of the conversations he had with his companions, etc., (During his dream). Moreover, he does not retain, in the waking state anything, which he had acquired or received (in his dream). [4 - K - 35]

#### 4 - K - 36

स्वप्ने चावस्तुकः कायः पृथगन्यस्य दर्शनात् ।  
यथा कायस्तथा सर्वं चित्तदृश्यमवस्तुकम् ॥ ३६ ॥

svapne cāvastukaḥ kāyaḥ pṛthaganyasya darśanāt |  
yathā kāyastathā sarvaṃ cittadrśyamavastukam || 36 ||

The body which is actively participating in the dream life must necessarily be unreal since the other body of the dreamer is perceived as lying in the bed as distinctly different from his dream-body. Like the body everything cognised in the dream is certainly unreal. [4 - K - 36]



#### 4 - K - 37

ग्रहणाज्जागरितवत्तद्धेतुः स्वप्न इष्यते ।

तद्धेतुत्वात् तस्यैव सज्जागरितमिष्यते ॥ ३७ ॥

grahaṇāj jāgaritavattaddhetuḥ svapna iṣyate |

taddhetutvāttu tasyaiva sajjāgaritam iṣyate || 37 ||

Since the experiences of objects in the dream are similar to the experiences of objects in the waking state, it is thought that the waking experiences are the cause of the dream experiences. On account of this reason, the waking experiences, which are supposed to be the cause for the dream, appear as real to the dreamer alone. [4 - K - 37]

#### 4 - K - 38

उत्पादस्याप्रसिद्धत्वादजं सर्वमुदाहृतम् ।

न च भूतादभूतस्य संभवो'स्ति कथंचन ॥ ३८ ॥

utpādasyāprasiddhatvādajam sarvamudāhṛtam |

na ca bhūtā dabhūtasya sambhavo'sti kathamcana || 38 ||

Since the Creation or evolution cannot be established de facto all these (Dream Objects) are known as unborn. It is ever impossible for the unreal to be born of the real. [4 - K - 38]

#### 4 - K - 39

असज्जागरिते दृष्ट्वा स्वप्ने पश्यति तन्मयः ।

असत्स्वप्नेऽपि दृष्ट्वा च प्रतिबुद्धौ न पश्यति ॥ ३९ ॥

asajjāgarite dr̥ṣṭvā svapne paśyati tanmayah |

asatsvapne'pi dr̥ṣṭvā ca pratibuddhau na paśyati || 39 ||

Being deeply impressed with the unreal objects seen in the waking-state, a man 'Sees' these very things in his dreams as well. Moreover the unreal objects cognised in the dream are not seen again in the waking-state. [4 - K - 39]

#### 4 - K - 40

नास्त्यसद्धेतुकमसत् सदसद्धेतुकं तथा ।

सच्च सद्धेतुकं नास्ति सद्धेतुकमसत्कुतः ॥ ४० ॥

nāstyasaddhetukamasat sadasaddhetukaṃ tathā |

sacca saddhetukaṃ nāsti saddhetukamasatkutaḥ || 40 ||

The unreal cannot have the unreal (thing) for its cause nor can the Real (thing) be produced from the unreal (thing). The Real (Existing thing) cannot be the cause of the Real (Another existing thing). How indeed can then the Real (thing) be the cause of (something) unreal? [4 - K - 40]

#### 4 - K - 41

विपर्यासाद्यथा जाग्रदचिन्त्यान्भूतवत्स्पृशेत् ।

तथा स्वप्ने विपर्यासात् धर्मास्तत्रैव पश्यति ॥ ४१ ॥

viparyāsādyathā jāgradacintyānbhūtavatspr̥śet |

tathā svapne viparyāsāt dharmāstatraiva paśyati || 41 ||

Just as one in the waking-state considers as real, through false knowledge, the (unreal) objects whose nature cannot be described, similarly in the dream also one perceives, through false knowledge, (unreal) objects whose existence is possible only in that condition. [4 - K - 40]

#### 4 - K - 42

उपलम्भात्समाचारात् अस्तिवस्तुत्ववादिनाम् ।

जातिस्तु देशिता बुद्धैर् अजातेस्त्रसतां सदा ॥ ४२ ॥

upalambhātsamācārāt astivastutvavādinām |

jādistu deśitā buddhair ajātestrasatām sadā || 42 ||

The man of wisdom supports the causality only for the sake of those, who being afraid of the Absolute Non-created (Brahman), stick to the reality of experiencing-objects on account of their perception and their faith in rituals. [4 - K - 42]



#### 4 - K - 43

अजातेस्त्रसतां तेषामुपलम्भाद्वियन्ति ये ।

जातिदोषा न सेत्स्यन्ति दोषोऽप्यल्पो भविष्यति ॥ ४३ ॥

ajātestrasatām teṣāmupalambhādvīyanti ye |

jātidoṣā na setsyanti doṣo'pyalpo bhaviṣyati || 43 ||

Those who are afraid of the Truth as Absolute Non-manifestation and also on account of their cognition of the phenomenal world of objects (i.e., duality), do not admit Ajati. They are not much affected by the evil consequences of their belief in causality. The evil effect, if any, is rather insignificant. [4 - K - 43]

#### 4 - K - 44

उपलम्भात्समाचारान्मायाहस्ती यथोच्यते ।

उपलम्भात्समाचारादस्ति वस्तु तथोच्यते ॥ ४४ ॥

upalambhātsamācārānmāyāhastī yathocyate |

upalambhātsamācārādsti vastu tathocyate || 44 ||

As an elephant conjured up by the imagination is said to exist (a) because of its being perceived, (b) because it answers to the behaviours of an elephant; so also are the objects considered to exist on account of (a) their being perceived and (b) their answering to our dealings with them. [4 - K - 44]

#### 4 - K - 45

जात्याभासं चलाभासं वस्त्वाभासं तथैव च ।

अजाचलमवस्तुत्वं विज्ञानं शान्तमद्वयम् ॥ ४५ ॥

jātyābhāsaṃ calābhāsaṃ vastvābhāsaṃ tathaiva ca |

ajācalamavastutvaṃ vijñānaṃ śāntamadvayam || 45 ||

Pure Consciousness even, which seems to be born, or to move or to take the form of matter, is really unborn, immovable and free from materiality; it is all peace and non-dual. [4 - K - 45]

#### 4 - K - 46

एवं न जायते चित्तमेवं धर्मा अजाः स्मृताः ।

एवमेव विज्ञानन्तो न पतन्ति विपर्यये ॥ ४६ ॥

evaṃ na jāyate cittamevaṃ dharmā ajāḥ smṛtāḥ |

evameva vijñānto na patanti viparyaye || 46 ||

Thus the mind is never subject to birth or change. All beings are indeed free from birth. Those who have realised this Truth are never again subject to false knowledge-any misapprehensions of Reality. [4 - K - 46]

#### 4 - K - 47

ऋजुवक्रादिकाभासमलातस्पन्दितं यथा ।

ग्रहणग्राहकाभासं विज्ञानस्पन्दितं तथा ॥ ४७ ॥

ṛjuvagrādikābhāsamalātaspaṇḍitaṃ yathā |

grahaṇagrāhakaābhāsaṃ vijñānaspāṇḍitaṃ tathā || 47 ||

As a firebrand when in motion appears as straight, crooked, etc., so also Consciousness when in vibration appears to fork itself as the 'Perceive' and the 'Perceived,' etc. [4 - K - 47]

#### 4 - K - 48

अस्पन्दमानमलातमनाभासमजं यथा ।  
अस्पन्दमानं विज्ञानमनाभासमजं तथा ॥ ४८ ॥

aspandamānamalātamanābhāsamajam yathā |  
aspandamānam vijñānamanābhāsamajam tathā || 48 ||

When not in motion, the firebrand is free from all appearances and remains changeless. Similarly Consciousness when not vibrating into its imaginations is free from all appearances and remains changeless. [4 - K - 48]

#### 4 - K - 49

अलाते स्पन्दमाने वै नाऽभासा अन्यतोभुवः ।  
न ततोऽन्यत्र निस्पन्दान्नालातं प्रविशन्ति ते ४९ ॥

alāte spandamāne vai nā'bhāsā anyatobhuvah |  
na tato'nyatra nispandānnālātam praviśanti te || 49 ||

When the firebrand is in motion, the forms that are seen in it have not reached it from elsewhere. When the firebrand is not in motion, the appearances do not go anywhere from the steady glowing tip; nor can we say that the appearances created by the firebrand have entered the very glowing tip when it is not in motion. [4 - K - 49]

#### 4 - K - 50

न निर्गता अलातात्ते द्रव्यत्वाभावयोगतः ।  
विज्ञानेऽपि तथैव स्युराभासस्याविशेषतः ॥ ५० ॥

na nirgatā alātātte dravyatvābhāvayogataḥ |  
vijñāne'pi tathaiva syurābhāsasyāviśeṣataḥ || 50 ||

The appearances of the different shapes do not emerge from the firebrand because they are not substantial “things.” This also applies to Consciousness on account of the similarity of appearances in both the cases. [4 - K - 50]

विज्ञाने स्पन्दमाने वै नाऽऽभासा अन्यतोभुवः ।

न ततोऽन्यत्र निस्पन्दान्न विज्ञानं विशन्ति ते ॥ ५१ ॥

न निर्गतास्ते विज्ञानाद्द्रव्यत्वाभावयोगतः ।

कार्यकारणताभावादयतोऽचिन्त्याः सदैव ते ॥ ५२ ॥

vijñāne spandamāne vai nā''bhāsā anyatobhavaḥ |

na tato'nyatra nispaṇḍāna vijñānaṃ viśanti te || 51 ||

na nirgatāste vijñānāddravyatvābhāvayogataḥ |

kāryakāraṇatābhāvādyato'cintyāḥ sadaiva te || 52 ||

When Consciousness is associated with the idea of activity, the appearances that are seen in it do not come from elsewhere. When Consciousness is inactive, appearances do not go elsewhere from passive Consciousness; nor do the appearances ever enter into the Consciousness. The appearances do not emerge from the Consciousness since they are not real entities. These are always beyond our comprehension, because they are not subjected to the cause and effect relationship. [4 - K – 51, 52]

द्रव्यं द्रव्यस्य हेतुः स्यादन्यदन्यस्य चैव हि ।

द्रव्यत्वमन्यभावो वा धर्माणां नोपपद्यते ॥ ५३ ॥

dravyaṃ dravyasya hetuḥ syādanyadanyasya caiva hi |

dravyatvamanyabhāvo vā dharmāṇāṃ nopapadyate || 53 ||

A physical thing can be the product of another thing: that which is not a substance can be the cause of another which also it itself 'not-a-substance'. But the ego-centres (souls) can neither be a substance nor be 'other' than the substance. [4 - K - 53]

#### 4 - K - 54

एवं न चित्तजा धर्माश्चित्तं वापि न धर्मजम् ।  
एवं हेतुफलाजातिं प्रविशन्ति मनीषिणः ॥ ५४ ॥

evaṃ na cittajā dharmāścittaṃ vāpi na dharmajam |  
evaṃ hetuphalājātiṃ praviśanti manīṣiṇaḥ || 54 ||

Thus, appearance of external sense-objects is not created by the mind, nor can we say that the mind is Produced by them. Hence all men of wisdom held the principle of Non-creation or non-evolution (which is otherwise called as the total negation of causality as the Supreme Truth. [4 - K - 54]

#### 4 - K - 55

यावद्धेतुफलावेशस्तावद्धेतुफलोद्भवः ।  
क्षीणे हेतुफलावेशे नास्ति हेतुफलोद्भवः ॥ ५५ ॥

yāvaddhetuphalāveśastāvaddhetuphalodbhavaḥ |  
kṣīṇe hetuphalāveśe nāsti hetuphalodbhavaḥ || 55 ||

As long as one believes in this law of Causality, so long he can certainly perceive this law functioning. But when this preoccupation with causality Vanishes from the bosom of the seeker, both the cause and effect, also, do Vanish. [4 - K - 55]

#### 4 - K - 56

यावद्धेतुफलावेशः संसारस्तावदायतः ।  
क्षीणे हेतुफलावेशे संसारं न प्रपद्यते ॥ ५६ ॥

yāvaddhetuphalāveśaḥ saṃsārastāvadāyataḥ |  
kṣīṇe hetuphalāveśe saṃsāraṃ na prapadyate || 56 ||

As long as there is faith in causality, the endless chain of birth and death will be there. When that (faith) is destroyed by Knowledge, birth and death become non-existent. [4 - K - 56]

#### 4 - K - 57

संवृत्या जायते सर्वं शाश्वतं नास्ति तेन वै ।  
सद्भावेन ह्यजं सर्वमुच्छेदस्तेन नास्ति वै ॥ ५७ ॥

saṁvṛtyā jāyate sarvaṁ śāśvataṁ nāsti tena vai |  
sadbhāvena hyajaṁ sarvamucchedastena nāsti vai || 57 ||

The concept of birth is only an illusory experience (Produced out of Ignorance) and, therefore, in fact there is nothing that is permanent. Everything being one with the ultimate Reality, nothing is ever born and, therefore, there is nothing like destruction. [4 - K - 57]

#### 4 - K - 58

धर्मा य इति जायन्ते जायन्ते ते न तत्त्वतः ।  
जन्म मायोपमं तेषां सा च माया न विद्यते ॥ ५८ ॥

dharmā ya iti jāyante jāyante te na tattvataḥ |  
janma māyopamaṁ teṣāṁ sā ca māyā na vidyate || 58 ||

Those entities constituting the separative ego-centres are said to be born; but that birth is not possible from the stand-point of the Ultimate Reality. Therefore birth is like that of an illusory object. That very illusion again, is non-existent. [4 - K - 58]

#### 4 - K - 59

यथा मायामयाद्बीजाज्जायते तन्मयोऽङ्कुरः ।  
नासौ नित्यो न चोच्छेदी तद्वद्धर्मेषु योजना ॥ ५९ ॥

yathā māyāmayādbījājāyate tanmayoṅkuraḥ |  
nāsau nityo na cocchedī tadvaddharmeṣu yojanā || 59 ||

An illusory seedling sprouts forth from the illusory seed. This illusory sprout is neither permanent nor impermanent. The same reasoning applies to Jiva-s. [4 - K - 59]

#### 4 - K - 60

नाजेषु सर्वधर्मेषु शाश्वताशाश्वताभिधा ।

यत्र वर्णा न वर्तन्ते विवेकस्तत्र नोच्यते ॥ ६० ॥

nājeṣu sarvadharmeṣu śāśvatāśāśvatābhidhā |

yatra varṇā na vartante vivekastatra nocyate || 60 ||

The epithets of permanence or impermanence cannot be applied to unborn egos. That which is indescribable by words cannot be discriminated as true or false. [4 - K - 60]

#### 4 - K - 61

यथा स्वप्ने द्वयाभासं चित्तं चलति मायया ।

तथा जाग्रद्वयाभासं चित्तं चलति मायया ॥ ६१ ॥

yathā swapne dvayābhāsaṃ cittaṃ calati māyayā |

tathā jāgraddvayābhāsaṃ cittaṃ calati māyayā || 61 ||

As in dream the mind is seen to act through delusion, producing appearances of duality in itself; so also, in the waking-state the mind is seen to act through Maya projecting the Pluralistic appearances. [4 - K - 61]

#### 4 - K - 62

अद्वयं च द्वयाभासं चित्तं स्वप्ने न संशयः ।

अद्वयं च द्वयाभासं तथा जाग्रन्न संशयः ॥ ६२ ॥

advayaṃ ca dvayābhāsaṃ cittaṃ swapne na saṃśayaḥ |

advayaṃ ca dvayābhāsaṃ tathā jāgranna saṃśayaḥ || 62 ||

There is no doubt that the mind which is in fact non-dual, splits itself into many in dream. In a like manner in the waking-state too undoubtedly the non-dual mind appears as though dual. [4 - K - 62]



#### 4 - K - 63

स्वप्नदृक् प्रचरन् स्वप्ने दिक्षु वै दशसु स्थितान् ।  
अण्डजान् स्वेदजान्वाऽपि जीवान् पश्यति यान् ॥ ६३ ॥

svapnadṛk pracaran svapne dikṣu vai daśasu sthitān |  
aṇḍajān svedajānvā'pi jīvān paśyati yān || 63 ||

The whole variety of living beings born of eggs, moisture, etc., always seen by the dreamer when he lives his dream and goes about therein, in the ten directions, have no existence ever, apart from the mind of the dreamer. [4 - K - 63]

#### 4 - K - 64

स्वप्नदृक्चित्तदृश्यास्ते न विद्यन्ते ततः पृथक् ।  
तथा तद्दृश्यमेवेदं स्वप्नदृक्चित्तमिष्यते ॥ ६४ ॥

svapnadṛkcittadṛśyāste na vidyante tataḥ pṛthak |  
tathā taddṛśyamevedaṁ svapnadṛkcittamiṣyate || 64 ||

These separative centres which are Objects of the mind of the dreamer have no independent existence of their own apart from his mind. Similarly, this mind of the dreamer is admitted to be the Object of perception of the dreamer only. Therefore, the mind of the dreamer is not separate from the dreamer himself. [4 - K - 64]



चरन् जागरिते जाग्रद्दिक्षु वै दशसु स्थितान् ।  
अण्डजान् स्वेदजान्वाऽपि जीवान्पश्यति यान्सदा ॥ ६५ ॥  
जाग्रच्चित्तेक्षणीयास्ते न विद्यन्ते ततः पृथक् ।  
तथा तद्दृश्यमेवेदं जाग्रतश्चित्तमिष्यते ॥ ६६ ॥

caran jāgarite jāgraddikṣu vai daśasu sthitān |  
aṇḍajān svedajānvā'pi jīvānpaśyati yānsadā || 65 ||  
jāgraccittekṣaṇīyāste na vidyante tataḥ pṛthak |  
tathā taddrśyamevedaṃ jāgrataścittamiṣyate || 66 ||

The whole variety of ego-centres born of eggs, moistures, etc., perceived by the waking man going about in his waking condition, in all the ten directions, is only the object of the waker's mind. Similarly, the mind of the waking man is admitted to be the object of perception of waking person only. Therefore, the mind is not separate from the perceiver. [4 - K - 65]

उभे ह्यन्योन्यदृश्ये ते किं तदस्तीति नोच्यते ।  
लक्षणाशून्यमुभयं तन्मतेनैव गृह्यते ॥ ६७ ॥

ubhe hyanyonyadrśye te kiṃ tadastīti nocyate |  
lakṣaṇāśūnyamubhayam tanmatenaiva grhyate || 67 ||

Both the mind and the ego-centres are objects of perception to each other; which then can be said to exist independent of the other? Both are devoid of the marks by which they could be distinguished, for either can be cognised only through the other. [4 - K - 67]

#### 4 - K - 68

यथा स्वप्नमयो जीवो जायते म्रियतेऽपि च ।  
तथा जीवा अमी सर्वे भवन्ति न भवन्ति च ॥ ६८ ॥

yathā svapnamayo jīvo jāyate mriyate'pi ca |  
tathā jīvā amī sarve bhavanti na bhavanti ca || 68 ||

As dream-Jiva comes into being and disappears, so also all egos available in our waking-state, appear and disappear. [4 - K - 68]

#### 4 - K - 69

यथा मायामयो जीवो जायते म्रियतेऽपि च ।  
तथा जीवा अमी सर्वे भवन्ति न भवन्ति च ॥ ६९ ॥

yathā māyāmayo jīvo jāyate mriyate'pi ca |  
tathā jīvā amī sarve bhavanti na bhavanti ca || 69 ||

As the conjured up entity comes into being and passes away, so also all Jivas- perceived during our waking hours appear and disappear. [4 - K - 69]

#### 4 - K - 70

यथा निर्मितको जीवो जायते म्रियतेऽपि च ।  
तथा जीवा अमी सर्वे भवन्ति न भवन्ति च ॥ ७० ॥

yathā nirmitako jīvo jāyate mriyate'pi ca |  
tathā jīvā amī sarve bhavanti na bhavanti ca || 70 ||

As all artificial ego-centres come into being and pass away, so also all the Jivas perceived in the waking condition appear and disappear. [4 - K - 70]

#### 4 - K - 71

न कश्चिज्जायते जीवः संभवोऽस्य न विद्यते ।  
एतत्तदुत्तमं सत्यं यत्र किञ्चिन्न जायते ॥ ७१ ॥

na kaścijjāyate jīvaḥ saṁbhavo'sya na vidyate |  
etattaduttamaṁ satyaṁ yatra kiṁcinna jāyate || 71 ||

No kind of being is ever born; nor is there any cause for any such creation. The Ultimate Truth is that (Brahman) in which nothing whatsoever is born. [4 - K - 71]

#### 4 - K - 72

चित्तस्पन्दिकमेवेदं ग्राह्यग्राहकवद्वयम् ।  
चित्तं निर्विषयं नित्यमसंगं तेन कीर्तितम् ॥ ७२ ॥

cittaspandikamevedaṁ grāhyagrāhakavaddvayaṁ |  
cittaṁ nirviṣayaṁ nityamasangaṁ tena kīrtitaṁ || 72 ||

This world of duality Characteristised by this Subject-Object-relationship and perceived by the observer is verily an act of the mind. The mind again is never in contact with any object. Hence it is declared to be eternal and untouched. [4 - K - 72]

#### 4 - K - 73

योऽस्ति कल्पितसंवृत्या परमार्थेन नास्त्यसौ ।  
परतन्त्राभिसंवृत्या स्यान्नास्ति परमार्थतः ॥ ७३ ॥

yo'sti kalpitasamvṛtyā paramārthena nāstyasau |  
paratantrābhisamvṛtyā syānnāsti paramārthataḥ || 73 ||

That which exists on the strength of illusion does not, in fact, exist. That which again is said to exist on the strength of views supported by other schools of thoughts, does not to be precise ever exist. [4 - K - 73]

#### 4 - K - 74

अजः कल्पितसंवृत्या परमार्थेन नाप्यजः ।

परतन्त्रादिनिष्पत्त्या संवृत्या जायते तु सः ॥ ७४ ॥

ajāḥ kalpitasamvṛtyā paramārthena nāpyajāḥ |

paratantrādiniṣpattyā samvṛtyā jāyate tu saḥ || 74 ||

Atman is called unborn from the standpoint of the illusory day-to-day experiences. It is truly speaking not even unborn. That unborn Atman appears to be born from the stand-point of the belief of other schools of thought. [4 - K - 74]

#### 4 - K - 75

अभूताभिनिवेशोऽस्ति द्वयं तत्र न विद्यते ।

द्वयाभावं स बुद्धवैव निर्निमित्तो न जायते ॥ ७५ ॥

abhūtābhiniveśo'sti dvayaṃ tatra na vidyate |

dvayābhāvaṃ sa buddhvaiva nirnimitto na jāyate || 75 ||

Man has a mere persistent belief in the reality of unreal. There is no duality. One who has realised the absence of duality is never born again as there remains, no longer, any cause for such birth. [4 - K - 75]

#### 4 - K - 76

यदा न लभते हेतूनुत्तमाधममध्यमान् ।

तदा न जायते चित्तं हेत्वभावे फलं कुतः ॥ ७६ ॥

yadā na labhate hetūnuttamādhama madhyamān |

tadā na jāyate cittaṃ hetvabhāve phalaṃ kutah || 76 ||

When a mind does not find any cause superior or inferior or in between, it becomes free from birth. How can there be an effect when there is no cause for it? [4 - K - 76]

#### 4 - K - 77

अनिमित्तस्य चित्तस्य याऽनुत्पत्तिः समाऽद्वया ।  
अजातस्यैव सर्वस्य चित्तदृश्यं हि तद्यतः ॥ ७७ ॥

animittasya cittasya yā'nutpattiḥ samā'dvayā |  
ajātasyaiva sarvasya cittadr̥śyaṃ hi tadyataḥ || 77 ||

The state of knowledge, or the non-evolution of the mind which is ever unborn and without any relationship, is absolute and constant. Everything else is therefore, equally unborn, for the multiplicity is but a mere objectification of the mind. [4 - K - 77]

#### 4 - K - 78

बुद्ध्वा'निमित्तां सत्यां हेतुं पृथगनाप्नुवन् ।  
वीतशोकं तथा काममभयं पदमश्नुते ॥ ७८ ॥

buddhvā'nimittatāṃ satyāṃ hetuṃ pṛthaganaṣṇuvan |  
vītaśokaṃ tathā kāmamabhayaṃ padamaśnute || 78 ||

Having thus realised the absence of causality as the Self, the unlimited Truth-When one finds no other reason or no other cause to manifest again - One attains to that state of self-liberation which is free from grief, desire and fear.[4 - K - 78]

#### 4 - K - 79

अभूताभिनिवेशाद्धि सदृशे तत्प्रवर्तते ।  
वस्त्वभावं स बुध्वैव निःसंगं विनिवर्तते ॥ ७९ ॥

abhūtābhiniveśāddhi sadṛśe tatpravartate |  
vastvabhāvaṃ sa budhvaiva niḥsaṅgaṃ vinivartate || 79 ||

On Account of one's attachment to the unreal things, the mind runs after such sense-objects. But it comes back to its own Pure Nature when it becomes unattached-Self-realised-when it is convinced of the total unreality of these Objects. [4 - K - 79]

#### 4 - K - 80

निवृत्तस्याप्रवृत्तस्य निश्चला हि तथा स्थितिः ।

विषयः स हि बुद्धानां तत्साम्यमजमद्वयम् ॥ ८० ॥

nivr̥ttasyāpravṛttasya niścālā hi tathā sthitiḥ |

viṣayaḥ sa hi buddhānāṃ tatsāmyamajamadvayam || 80 ||

A mind thus redeemed from its attachments and maintained away from the objects of its distractions - Attains its state of changeless purity. This is being realised by the wise, as undifferentiated, birthless and non-dual. [4 - K - 80]

#### 4 - K - 81

अजमनिद्रमस्वप्नं प्रभातं भवति स्वयम् ।

सकृद्विभातो ह्येवैष धर्म धातुस्वभावतः ॥ ८१ ॥

ajamanidramasvapnaṃ prabhātaṃ bhavati svayam |

sakṛdvibhāto hyevaiṣa dharma dhātusvabhāvataḥ || 81 ||

The Self which is free from birth and which is free from 'Sleep' and dream reveals itself by itself; for this Self, in its very nature, is ever-luminous. [4 - K - 81]

#### 4 - K - 82

सुखमाव्रियते नित्यं दुःखं विव्रियते सदा ।

यस्य कस्य च धर्मस्य ग्रहेण भगवानसौ ॥ ८२ ॥

sukhamāvriyate nityaṃ duḥkhaṃ vivriyate sadā |

yasya kasya ca dharmasya graheṇa bhagavānasau || 82 ||

On Account of the mind, constantly apprehending individual objects, Bliss which is the essential nature of the self always remains hidden and misery comes to the forefront. Therefore, the ever-effulgent Lord is not easily realised. [4 - K - 82]



#### 4 - K - 83

अस्ति नास्त्यस्ति नास्तीति नास्ति नास्तीति वा पुनः ।  
चलस्थिरोभयाभावैरावृणोत्येव बालिशः ॥ ८३ ॥

asti nāstyasti nāstīti nāsti nāstīti vā punaḥ |  
calasthirobhayābhāvairāvṛṇotyeva bālīśaḥ || 83 ||

Childish persons veil Truth by predicating on it such attributes as existence, Non-existence derived from their notions of the apparent, the permanent, the impermanent, combination of both and the absolute negation of both. [4 - K - 83]

#### 4 - K - 84

कोट्यश्चतस्र एतास्तु ग्रहैर्यासां सदाऽऽवृतः ।  
भगवानाभिरस्पृष्टो येन दृष्टः स सर्वदृक् ॥ ८४ ॥

koṭhyaścatasra etāstu grahairyāsāṃ sadā"vṛtaḥ |  
bhagavānābhīrasprṣṭo yena dṛṣṭaḥ sa sarvadr̥k || 84 ||

These are the four alternative theories regarding Nature of the Atman. On account of one's attachments to these, it always remains veiled from one's view. He who has known that the Atman is untouched by any of these, indeed, perceives the Self. [4 - K - 84]

#### 4 - K - 85

प्राप्य सर्वज्ञतां कृत्स्नां ब्राह्मण्यं पदमद्वयम् ।  
अनापन्नादिमध्यान्तं किमतः परमीहते ॥ ८५ ॥

prāpya sarvajñatāṃ kṛtsnāṃ brāhmaṇyaṃ padamadvayam |  
anāpannādīmadhyāntaṃ kimataḥ paramīhate || 85 ||

When he has attained the state of Brahman, a state of complete non-duality, which is without beginning and end or a middle-what else, thereafter, remains for him to desire for? [4 - K - 85]

#### 4 - K - 86

विप्राणां विनयो ह्येष शमः प्राकृत उच्यते ।

दमः प्रकृतिदान्तत्वादेवं विद्वाञ्छमं व्रजेत् ॥ ८६ ॥

viprāṇāṃ vinayo hyeṣa śamaḥ prākṛta ucyate |

damaḥ prakṛtidāntatvādevaṃ vidvāñśamaṃ vrajet || 86 ||

The realisation of Brahman is itself the humility natural to the Brahmana. Their mental equipoise is also declared to be spontaneous. They are said to have attained perfect sense control as it comes quite natural to them. He (the wise man) who thus realise the Brahman which is all peaceful, himself becomes tranquil and peaceful. [4 - K - 86]

#### 4 - K - 87

सवस्तु सोपलम्भं च द्वयं लौकिकमिष्यते ।

अवस्तु सोपलम्भं च शुद्धं लौकिकमिष्यते ॥ ८७ ॥

savastu sopalambhaṃ ca dvayaṃ laukikamiṣyate |

avastu sopalambhaṃ ca śuddhaṃ laukikamiṣyate || 87 ||

Vedanta recognises the ordinary (waking) experience to be that state-of-duality where ideas co-exist with the real (empirical) things. It further recognises another pure subtle (dream) experience in which the ideas come in contact with objects which do not really exist.[4 - K - 87]



#### 4 - K - 88

अवस्त्वनुपलम्भं च लोकोत्तरमिति स्मृतम् ।

ज्ञानं ज्ञेयं च विज्ञेयं सदा बुद्धैः प्रकीर्तितम् ॥ ८८ ॥

avastvanupalambhaṃ ca lokottaramiti smṛtam |

jñānaṃ jñeyaṃ ca vijñeyaṃ sadā buddhaiḥ prakīrtitam || 88 ||

There is yet another state of Consciousness admitted by the wise which is free from contact with external objects and also free from the inner thought forms, This state is beyond all empirical experiences. The men of wisdom always described the three-the knowledge, the Objects of knowledge and the knowable as the Supreme Reality.[4 - K - 88]

#### 4 - K - 89

ज्ञाने च त्रिविधे ज्ञेये क्रमेण विदिते स्वयम् ।

सर्वज्ञता हि सर्वत्र भवतीह महाधियः ॥ ८९ ॥

jñāne ca trividhe jñeye krameṇa vidite svayam |

sarvajñatā hi sarvatra bhavatīha mahādhiyaḥ || 89 ||

When knowledge and the three-fold Knowables are known one after another in their correct sequence, he who is possessed of the highest reason spontaneously attains to the state of knowledge everywhere and in all things, in this very life. [4 - K - 89]

#### 4 - K - 90

हेयज्ञेयाप्यपाक्यानि विज्ञेयान्यग्रयाणतः ।

तेषामन्यत्र विज्ञेयादुपलम्भस्त्रिषु स्मृतः ॥ ९० ॥

heyajñeyāpyapākyāni vijñeyānyagrayāṇataḥ |

teṣāmanyatra vijñeyādupalambhastriṣu smṛtaḥ || 90 ||

The four things to be known in the very beginning are : (1) the things to be avoided, (2) the object to be realised, (3) things to be attained or accepted and (4) thoughts to be rendered ineffective. Among these four all the rest excepting what is to be realised (i.e., Brahman), exist only as imaginations. [4 - K - 90]

#### 4 - K - 91

प्रकृत्याऽऽकाशवज्ज्ञेयाः सर्वे धर्मा अनादयः ।

विद्यते न हि नानात्वं तेषां क्वचन किञ्चनः ॥ ९१ ॥

prakṛtyā'kāśavajñeyāḥ sarve dharmā anādayaḥ |

vidyate na hi nānātvaṃ teṣāṃ kvacana kiṃcanaḥ || 91 ||

All entities are by their very nature beginningless and unattached like the space. There is not the slightest variety (Plurality) in them in any way, at any time. [4 - K - 91]

#### 4 - K - 92

आदिबुद्धाः प्रकृत्यैव सर्वे धर्माः सुनिश्चिताः ।

यस्यैवं भवति क्षान्तिः सोऽमृतत्वाय कल्पते ॥ ९२ ॥

ādibuddhāḥ prakṛtyaiva sarve dharmāḥ suniścitāḥ |

yasyaivaṃ bhavati kṣāntiḥ so'mṛtatvāya kalpate || 92 ||

All ego-centric entities are, by their very nature, illumined from the very beginning and they are ever immutable in their nature. He who, with this knowledge, rests without seeking further knowledge is alone capable of realising the Highest Truth. [4 - K - 92]

#### 4 - K - 93

आदिशान्ता ह्यनुत्पन्नाः प्रकृत्यैव सुनिर्वृताः ।

सर्वे धर्माः समाभिन्ना अजं साम्यं विशारदम् ॥ ९३ ॥

ādiśāntā hyanutpannāḥ prakṛtyaiva sunirvṛtāḥ |

sarve dharmāḥ samābhinnā ajam sāmyaṁ viśāradam || 93 ||

All ego-centric entities are from the very beginning and by their very nature all the same, unborn and completely free; They are characterised by Sameness and are non-separate from one another. Therefore, the separate entities are in reality nothing but Atman Unborn, Always established in “Sameness” and ‘Purity’. [4 - K - 93]

#### 4 - K - 94

वैशारद्यं तु वै नास्ति भेदे विचरतां सदा ।

भेदनिम्नाः पृथग्वादास्तस्मात्ते कृपणाः स्मृताः ॥ ९४ ॥

vaiśāradyaṁ tu vai nāsti bhede vicaratām sadā |

bhedanimnāḥ pṛthagvādāstasmātte kṛpaṇāḥ smṛtāḥ || 94 ||

Those who always rely on the concept of separateness can never realise the inborn natural purity of the Self. Therefore, those who are enmeshed in the idea of Plurality and those who assert the separateness of individual things and egos are called unfortunate or narrow-minded. [4 - K - 94]

#### 4 - K - 95

अजे साम्ये तु ये केचिद्भविष्यन्ति सुनिश्चिताः ।

ते हि लोके महाज्ञानास्तच्च लोको न गाहते ॥ ९५ ॥

aje sām̐ye tu ye kecidbhaviṣyanti suniścitāḥ ।

te hi loka mahājñānāstacca loko na gāhate || 95 ||

In this world, they alone are said to be of the highest wisdom, who are firm in their conviction of the self, which is Unborn and Ever-the-same. Ordinary men cannot understand that (Reality). [4 - K - 95]

#### 4 - K - 96

अजेष्वजमसंक्रान्तं धर्मेषु ज्ञानमिष्यते ।

यतो न क्रमते ज्ञानमसंगं तेन कीर्तितम् ॥ ९६ ॥

ajeṣvajamasamkrāntaṁ dharmeṣu jñānamiṣyate ।

yato na kramate jñānamasamgaṁ tena kīrtitam || 96 ||

Pure consciousness, the essence of the separate entities (Jiva-s) is admitted to be itself unborn and unrelated to any of external objects. This knowledge is proclaimed to be un-conditioned as it is not in anyway related to any other objects. [4 - K - 96]

#### 4 - K - 97

अणुमात्रेऽपि वैधर्म्ये जायमानेऽविपश्चितः ।

असंगता सदा नास्ति किमुताऽऽवरणच्युतिः ॥ ९७ ॥

aṇumātre'pi vaidharm̐ye jāyamāne'vipaścitaḥ ।

asamgatā sadā nāsti kimutā''varaṇacyutiḥ || 97 ||

The slightest idea of plurality in Atman entertained by the ignorant, walls them off from their approach to the unconditioned; where then is the destruction of the veil covering the real nature of the Atman? [4 - K - 97]

#### 4 - K - 98

अलब्धावरणाः सर्वे धर्माः प्रकृतिनिर्मलाः ।

आदौ बुद्धास्तथा मुक्ता बुध्यन्त इति नायकाः ॥ ९८ ॥

alabdhāvaraṇāḥ sarve dharmāḥ prakṛtinirmalāḥ |

ādau buddhāstathā muktā budhyanta iti nāyakāḥ || 98 ||

All Jiva's are ever free from bondage and pure by nature. They are ever illumined and liberated from the very beginning. Still the wise speak of the individuals as 'Capable of knowing' the Self-hood. [4 - K - 98]

#### 4 - K - 99

क्रमते न हि बुद्धस्य ज्ञानं धर्मेषु तापि (यि) नः ।

सर्वे धर्मास्तथा ज्ञानं नैतद्बुद्धेन भाषितम् ॥ ९९ ॥

kramate na hi buddhasya jñānaṁ dharmeṣu tāpi (yi) naḥ |

sarve dharmāstathā jñānaṁ naitadbuddhena bhāṣitam || 99 ||

The knowledge of the realised one who is all-wisdom is ever untouched by objects. Similarly, all the entities as well as knowledge are also ever untouched by any object. "This is not the view of the Buddha". [4 - K - 99]

#### 4 - K - 100

दुर्दर्शमतिगम्भीरमजं साम्यं विशारदम् ।

बुद्ध्वा पदमनानात्वं नमस्कुर्मो यथाबलम् ॥ १०० ॥

durdarśamatigambhīramajaṁ sāmyaṁ viśāradam |

buddhvā padamanānātvaṁ namaskurmo yathābalam || 100 ||

Having realised that state of Supreme Reality which is extremely difficult to be grasped in its profound nature-unborn, Ever-the-same, pure (All-knowledge) and free-from-plurality-we salute it as best as we can. [4 - K - 100]